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EARLY DAYS IN KANSAS

IN KEOKUK'S TIME ON The Kansas Reservation

MOSES KEOKUK AND SON CHARLES--1860

CHARLES R. GREEN
Historian and Publisher

APRIL, 1912 OLATHE, KANSA

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Torch Press
Cedar Rapids
Aug. 27, 1913.

Sac & Fox Agency
Osage Co. Kansas.

NORTH. Road to KEOKUKS ¼ mile

Trail across Salt Creek and "110", to Pomona, Ottawa, Baldwin and Lawrence.

MARIAS DES CYGNES RIVER

Henry Wiggans
Black Smith

Wm Whistler's Home
The Wigwam

Arnolds' Hotel, house and mill

Sycamore st

Dr Wiley

saw mill

House

The Old Indian
Trading store

INDIAN COUNCIL
HOUSE

AGENTS HOME

1 st st.

2 nd st

Warner Craig

Dr FENNS

MAPLE STREET.

Ford to the East

John and Julia Goodell's 8 acres with 2 houses
1 mile S. W. to Mission School buildings on the HILL

Diagram showing about the probable location of buildings at the AGENCY 1862–70', as indicated to me by George Logan 1906. Confirmed by plat of Quenemo filed June 1870 by Rankin & Stevens.

60465
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GREEN'S HISTORICAL SERIES

Early Days In Kansas.

IN KEOKUKS TIME ON THE KANSAS RESERVATION.

BEING VARIOUS INCIDENTS PERTAINING TO THE KEOKUKS, THE SAC & FOX INDIANS. (Mississippi Band,) AND TALES OF THE EARLY SETTLERS, LIFE ON THE KANSAS RESERVATION, LOCATED ON THE HEAD WATERS OF THE OSAGE RIVER, 1846--1870.

Nearly 20 years ago Judge F. G. Adams Sec'y of the Kan. Hist Society, asked me to look out for the best interests of the Society in my Section. Especially the Sac & Fox Indians. I present only a small part of my collections now. With no special printing fund but pay as I progressed, I have invested some hundreds of dollars in the last 12 years, and now I would like a little of it back to enable me to finish up my Historical books. "It is up to you"?

CHARLES R. GREEN. OLATHE, KANSAS.

Historian & Publisher. Member of Kan. State Historical Society.

Life member of the Fire Lands Historical Society Norwalk, Ohio.

JANUARY, 1913.

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In Keokuks Time
On The Kansas Reservation.

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By C. R. Green. Olathe Kansas.
Historian and Publisher.

Auerbach collection, December 1947

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In a few cases sometimes another picture has been substituted.

JAN. 1913.

SOME INTRODUCTORY HISTORY

When I moved on to the Sac & Fox Diminished Reserve near Lyndon in 1880, it had been settled around me eleven years. While I had come to Kansas in 1867, and settled first in Leavenworth County in 1868, being 16 miles from a good trading town I sold out and when next I settled, I chose Lyndon because I had a friend Orlando S. Starr and wife and others from our town in Ohio living there. And its well timbered streams, abundance of coal, good church privileges and a good class of eastern people besides its proximity to Topeka, Lawrence and Kansas City all pleased me. Its farm lands were very reasonable in price, ten to fifteen dollars an acre for improved farms.

In a year or two after I had settled there I became aware that there were quite a number of Indians camped along the Marais Des Cygne so we used to visit their camps with our visitors from the east, Friend Starr told me much about them, for he had lived there and helped to remove the tribe in 1869 to their Indian Territory home. He told me about "Old Quenemo" who had been born back in Milan Ohio, my own birth place. The whole Indian subject fascinated me, and as it did in no way interfere with my around home work, I was always ready to listen to the tales of the "Pioneers" which always had plenty of Indian history wove in it.

About this time 1884-86 Mrs. Ida Ferris, of Osage City, a lady also born at Milan, Ohio, an old teacher and interesting writer of newspaper articles, went about over Osage County in the interests of the Osage City Free Press writing much history as she talked with the Pioneers, some of it about Quenemo and the Sac and Fox Indians, "The Legend of Quenemo" as given her by George Logan she first gave to the readers. This still more interested me so that when Dr. E. B. Fenn, an Elder of our Lyndon Church, moved back to his Lyndon home from the Sac and Fox Agency in the Indian Territory, in July, 1885 from his expired four years term as Government Physician to the Indians I gradually improved his acquaintance to get posted more than ever on the history of the Indians whose old houses many occupied and whose scattering members were still roaming in our midst or whose wickyups could be found along the streams for ten miles.

The very name of the Marais Des Cygne is a romantic French Indian name given the Osage river westward of the Missouri State line. The Osage river is a large river emptying into the Missouri river near Jefferson City, inhabited from the earliest known period by the Osage Indians and a navigatable stream for small steam boats to Osceola, Missouri, within fifty miles of the Kansas State line. So that the early French voyaguers, trappers and hunters penetrated this "Kansas Plain" region before United States had purchased the Louisiana Territory of France in 1803. These hunters found numerous swans and pelicans both white and gray in the marshes along the course of the Osage river in what is now Linn and Miami Counties, Kansas. So they called it "Marsh of the Swans river" which in English is the Marais Des Cygnes. Our early Kansas explorers called it on maps and in history "The Osage river" and from the fact that the branches of its headwaters are all in this County the first name of Weller County was changed in 1858 to the more appropriate one of Osage.

The people of Kansas westward from Miami County have quite generally always called the river the Marais Des Cygnes. Some of the early settlers on the "Sac and Fox Trust Lands" on the main stream in the 60's began to call it the Swan river to get an easier name to write and speak. They had a postoffice by the name Swan River so I have been told and a voting precinct of that name and would have called the first township organized in that part of Osage County Swan River Township, but the County Commissioners found a large proportion of the settlers gathering there in 1870 those of Welch extraction and they gave them their Welch name "Arvonia" which covered township, town, postoffice and people, the river keeping the old name Marais Des Cygne.

In the Indian Treaty of 1842 in Iowa with the Sac and Fox Indians it is written "a tract on the headwaters of the Osage river" this the Indians and their Agents selected and had surveyed out to them after they came to Kansas in 1845-46, they in the meanwhile living up on the Kansas and Wakarusa rivers in the Shawnee Reservation.

Sixty-six years have elapsed and if the "Tales and Tradi-

tions" of the Indians and Pioneers who settled all this great valley drained by the Osage river are ever going to be published that the new generation may know what the fathers and grandfathers did here in civilizing this prairie wilderness it is, then me another good farm there in Osage County. I have sacrificed to collect history for my Historical Series, "Early Days in time to commence now. And under the encouragement of Judge Franklin G. Adams, Secretary of the Kansas Historical Society in 1892 when I joined I went right to work collecting material for "Sac and Fox History." Twenty years of the best part of my life when I had means to spare from the income of a good farm and took time, days and weeks during the year riding around over the country interviewing nearly all the "Early Pioneers." Trips to the Indian Territory to talk with the half blood Indians who could and did tell me a great deal, trips to Topeka for a week at a time to read and copy books, and get correct dates and connecting links, Days and days copying the County records in Lyndon to be able to write up a pioneers story and supply missing links. All this exertion and expense would easily have given Kansas."

In getting the Indian history I was always very cheerful assisted by Alfred Capper, a merchant of Lnydon, who married into the "Goodell Family" and whose son John Capper as he grew up still held an interest in the Sac and Fox Tribe, Annuities and lands. He introduced me to his mother, Mrs. Fannie Capper Whistler Nedeau, and through that and Mrs. Dr. Fenns' good word I was able eventually to get into the good graces of many in the Indian Nation.

My historical library and bureau is well stocked with books, MSS, notes and pictures that will show to the reader ahead their great value. The following is only a partial list of those who have aided me with either verbal or written narratives memoranda correspondence articles, etc. To these so much as is in my power will be given a place for all their information accredited to them and when printed a copy of their article or narrative mailed to them free.

Oh! how many of these have passed away, those with an * are still alive as far as I know. And live in Kansas unless other-

wise noted.

Orlando S. Starr.....Melvern*
Geroge P. Fenn.....Ottawa*
Aaron and John Kinney.....Ridgeway
Mr. and Mrs. George W. Logan.....Quenemo
Alfred Capper.....Lyndon*
Samuel Black.....Lyndon*
Mrs. Sarah Duvall.....Delaware, O.
Mrs. Leida Saylor Fox.....Des Moines, Ia.*
M. Columbs Bales.....Lawrence*
Henry Judd.....Melvern
Josiah Middleton.....Quenemo
Dr. David Moore.....Osage City*
Elijah Borland.....Scranton*
W. K. Thomas and Daughter.....Lyndon
Cyrus Case.....Ceres, Stanislaus Co., Calif.*
Wm. T. Eckart.....Tescott
Henry Wiggans.....Quenemo*
Ex-Supt. Jabez Adams.....Quenemo*
Ithiel Streit.....Quenemo
D. B. Burdick.....Carbondale
Elisha Olcott.....Lyndon*
John C. Rankin.....Quenemo*
S. L. Heberling.....Overbrook*
Robert L. Graham.....Quenemo*
J. Y. Urie.....Carbondale*
Marcus C. Rose.....New Castle, Pa.
Wm. Y. Drew.....Burlingame
George Drew.....Washington, D. C.
Samuel Holyoke.....Lyndon
Lucas Burnett.....Lyndon
Dr. G. W. Miller.....Lyndon
John W. Nicolay.....Lyndon*
Capt. G. W. Morris.....Lyndon
Francis Marion Richards.....Lyndon*
James R. Humphrey.....Lyndon
William Haas.....Lyndon
Mrs. Rachel Varner.....Lyndon

KEOKUK—WATCHFUL FOX

Chief of the SAC and FOX INDIANS 1832--1848. Born at Rock Island 1783. Died in Kansas April 1848. Remains removed to Keokuk Iowa, 1883. Picture made from a daguerreotype of 1847.—Courtesy of the Historical Department of Iowa at Des Moines, 1902.

James Hurd Smith.....Lyndon*
Charles G. Fox.....Ridgeway*
George W. Perrill.....Burlingame
Henry D. Shepherd.....Burlingame
Dr. E. B. Fenn.....Lyndon
Mrs. Elizabeth Fenn.....Lyndon
J. B. Grant.....Osage City*
William Stavely.....Lyndon
John Smith.....Burlingame*
Charles W. Goodin.....Ottawa*
Elmer Calkins.....Olivet*
O. C. Williams.....Nanton Alberta, Canada*
Mrs. Estella V. Fenn Waddle.....Lyndon*
Sol Bowers.....Lyndon
Lewis Humphries.....Arvonia
James W. Jessie.....Arvonia
Walter Black.....Iola*
Mrs. Fred A. Downs.....Lyndon
Mrs. Ellen Lavery Nihizer.....Lyndon
John Kraus.....Pomona
Horace W. Jenness.....Topeka
Jack Harris.....Ottawa*
Josiah R. Drew.....Burlingame
Mrs. Hiram H. Heberling.....Ridgeway
Asher Smith.....Melvern
Charles Cochran.....Olivet*

And among the Indians and Societies who gave me information:

Mrs. Fannie Whistler Nedeau, Sac and Fox Agency, Okla.*
Mrs. Sarah (Wm.) Whistler, Sac and Fox Agency, Oklahoma.*
Mrs. Mary Means Keokuk, Sac and Fox Agency, Oklahoma.*
Rev. Isaac McCoy, Sac and Fox Agency, Oklahoma.*
Walter Battice, Sac and Fox Agency, Oklahoma.*
Guy Whistler, Sac and Fox Agency, Oklahoma.*
William Hurr, Sac and Fox Agency, Oklahoma.
Charles Keokuk, Sac and Fox Agency, Oklahoma.
John and David Keokuk, Sac and Fox Agency, Oklahoma.*
Henry Clay Jones, Keokuk Falls, Oklahoma.*
Kansas State Historical Society, Topeka, Kansas.

Historical Department of Iowa, Des Moines, Iowa.
Wisconsin State Historical Society, Madison, Wisconsin.
Missouri State Historical Society, St. Louis, Missouri.
Smithsonian Institution, Washington, D. C.
Senator Charles Curtis, Washington, D. C.
Representatives J. M. Miller and Charles F. Scott, Washington, D. C.

I would not leave any out of mention for assistance rendered but I am obliged for want of space to omit perhaps one hundred names not mentioned here, the larger portion being pioneers who were mentioned in my report Feb. 1904 to the Kansas Historical Society, "Historical work in Osage County," and are all printed on pages 126, 133 in Vol. 8. Two hundred or more pioneer narratives mostly by old people, who came here, fought the battles and endured the privations of life in a new country to make Kansas what it is today. And these narratives are not all confined to Osage county, My Historical Series says, "Along the Santa Fe Trail," mostly in the counties of Douglas, Franklin, Osage, Shawnee and Lyon—"IN THE EARLY DAYS IN KANSAS." I have only given the history up to or after the war, since that newspapers have been plenty. Some of these days the Pioneers will all be dead, and we will have to depend on written history, and being a pioneer myself I present these tales as true stories corroberated in the mouths of many witnesses.

Charles R. Green, of Olathe, Kansas, March 1912, member of the Kansas Historical Society Life member of the Firelands Historical Society Ohio.

IN KEOKUK'S TIME ON THE KANSAS RESERVATION

Is an off shoot of "Early Days in Kansas." It is an Octavo pamphlet of about 50 pages, full of Indian portraits and reading, this work is put up in large coarse type easy for old people to read and covers a period of 24 years that the Sac and Fox dwelt in Kansas and embraces much pioneer history of the whites. It will be sent prepaid for 35 cents.

If you have no choice and do not care to be a subscriber to the whole work, send a dollar and get "In Keokuk's Time" and Vol. 1st of the Historical Series.

OLD CHIEF KEOKUK.

It would hardly be just to the memory of Chief Keokuk "The Watchful Fox" to inaugerate this book "Early Days in Kansas" which I am trying to make a true story of the early pioneers in this part of Kansas, without some mention of the first real settler of great consequence who came into what is now Franklin and Osage counties with about 2,000 emigrants and who did not depend on the chase alone but engaged in agriculture.

The old Chief Keokuk led his band of Sauk and Foxes under direction of Agent John Beach to Kansas in 1845. The year of 1846 they farmed along the Wa ka rusa a few miles south of the Kansas river. That season their agent got the Greenwood agency buildings done over on the Marais des Cygnes river a few miles S. E. of the present town of Pomona. Keokuk removed there that fall of 1846. His band under many sub-chiefs scattered out all over the whole Reservation which occupied a tract on the head waters of the Osage river 20x30 miles square, bounded on the north by the Shawnee Reservation, on the east by the Chippeway and Ottawa Reservations, with the Osage Indians some distance south and the Kaws west at Council Grove. Agent Beach in his report of 1847 says of it "that it was moderately well timbered of excellent quality and good varieties" the entire tribe had concentrated on the Kansas river by June, 1846. The Foxes under Poweshiek, had gone directly after drawing their annuities in Iowa September, 1845, to the Pottawatomies near Council Bluffs on the Missouri river. Another band of Sacs had left the tribe in Iowa and wintered with the Missouri band of Ioway and Sac Indians at the Great Nemaha agency.

"Jealousies among the Chiefs prevail excepting Appanoose and Keokuks bands who located near the Agency the rest scattered out all over the Reservation. The Agency was clear to the east end of the Reservation 65 miles S. W. of Westport Landing."

Poweshiek was a warrior chief of note who led the Foxes. They chose as their location Salt Creek, the Dragoon and the "110" streams. There must have been four or five hundred of them. Poweshiek's camp was where the Dragoon formed junction with the "110." Here is where some years later he fell from a pony's

back and broke his neck and was buried there. One of the early settlers there before the Indians left told me that was the story the Indians told him. None of the agents ever mentioned his death in their reports. One of the counties of Iowa took his name, and there are also Appanoose Black Hawk Wapello Keokuk and Sac counties in Iowa.

Chief Hard Fish's band under several sub-chiefs located on the south side of the Marais des Cygnes not far from the locality now called Quenemo. A little stream from the prairies of the south by that name and an Indian burial ground where his remains were deposited is well known to the settlers. Mokohoko had not arrived until about 1858 then he came from the Sac and Ioway Indian Reservation near Highland. In 1866 when Dr. E. B. Fenn commenced under Agent Martin his labors as Government Physician for the Indians and they were all located then in Osage County he found five distinct bands. Chekuskuks band then was what had been Poweshiek's Waw com mow and Grey Eyes had each a band then near Quenemo.

Active operations in farming were commenced at once. In the next five years no less than 500 acres were broke up by hired breaking teams in the rich bottoms of the Marais des Cygnes and converted into cornfields. Keo kuk was able to sell corn to the Government. His son furnished corn to the early settlers. The inquiring reader will find many pages in various books about this old Chief Keo kuk who was always the friend of whites and who learned early in his life how to rule his followers in such ways that they could prosper and be at peace with the Government.

When he settled in Kansas he was a large heavy built Indian weighing 200 pounds, that may be seen by the picture of him that I present which was taken by the Daguerreotype process in 1847 only a year before his death. He was a Sauk with white blood. Moses Keo kuks widow told me in 1903 that Old Chief Keo kuks mother was a woman of French blood. He was a level headed man who could manage the affairs of the Indians be it in war or peace with over powering opponents or whites with smooth tongues and presents of traders goods and whiskey in such ways as made him one of the most renowned of Indian Chiefs in the 19th century.

Monument erected by the citizens of Keokuk Iowa, in Rand Park when they removed OLD CHIEF KEOKUK'S remains there 1883.

General Soctt who after the Black Hawk war in which Keo kuk would take no part was sent out west on the Mississippi to make terms of peace with the Indians. Although there were many prominent chiefs among the Sac and Fox tribe much older than Keo kuk he was made the head chief.

So it came about at his death that the agents and councilors of the tribe at the request of the old chief appointed his favorite son Mesonwahk, the Deer Hair, to be the new Government chief. After that he was known by the whites as Keokuk Jr. and when converted as Moses Keokuk.

OLD CHIEF KEOKUK'S BURIAL

When I went down to the Indian Territory in 1903 to get historical notes about the Sac and Foxes there were several Indians alive yet who could have told all about the ceremony at the grave fifty-five years before. But Indians are superstitious about talking with outsiders about location of graves or burial, Mokohoko died on the Marais Des Cygnes near the mouth of Rock Creek and a prominent pioneer settler there Cyrus Case on and near whose land the old Chief had his Wickyup could not learn from the Band where they buried him or where he died only that he died some months before 1880, Mokonoko hated white men and never went near their homes though the country was settled all around him. His squaws and other members of the band use to go all over, I use to see them at all the celebrations around the country dressed in blankets sometimes then others in White man's dress and they always had money to spend for they worked for the settlers and were as a rule sober and honest. But I could not get information about old Chief Keokuk's burial from the full bloods. I did get it from a half blood Indian, Mrs. William Whistler, now, 68 years old who makes it her home in Stroud with her daughter, Mrs. Girty Kirtley, this is only a few miles from the Sac and Fox Agency where she has more relatives and can draw her annuities, I present her picture with this article. Her reminiscences will be given along with her folks, John and Julia Goodell.

When Sarah Goodell was about three years old, her mother and other families came on from Iowa in 1847 to the Sac and Fox

Agency, John Goodell was the official interpreter and I presume had kept with the agent all the time for the Sauk never could talk English. The Goodell home was ready and the mother was a woman of Fox and Winnebago blood who had lived in Agent Streets family many years in Wisconsin and Iowa and had a wonderful history which will be saved for the Goodell narrative. She had the ways of a good motherly White woman and mingled with the Indians for their good. When Chief Keokuk was to be buried, she hoped that the Indians would drop some of their heathenish customs. She told her little Sarah now four years old to remain in the house. The child did so but from the window witnessed the burial not far away.

Keokuk had died five miles away up the river at his camp, His body had been brought up and a shallow grave dug in a burial ground a little west of the Agency, J. M. Luce, of Ottawa, brother-in-law of Perry Fuller and a clerk many years for that agency from Agent B. A. James term 1855 who was alive and well known in Franklin county as recent as 1908, age 78 told me a lot about the Indians history in the 50's what he had heard of Keokuk's burial and saw other in his time and what little Sarah Goodell saw and remembered so well after 60 years enables me to tell the story.

The warriors wrapped Keokuk in his best blanket and laid him in the grave with his head to the east elevated considerable, (Black Hawk dressed in his Military suit was placed in a grave in a sitting position), into Keokuk's grave they put all his silver ornaments medals war trap and horse mountings, then about a foot of earth was thrown on top. They now led his best war pony up and shot it so that as it whirled around it fell down into the grave, then all was covered with dirt until a mound was raised.

Four more Indians were buried in that row. Mr. Luce thinks that Chief Appanoose was brought there from his camp on a stream a few miles north after wards named for him. He must have died in Mr. Luce's time, the burial ground I never have seen, it is away from any railroad town perhaps three miles south of a little station called Richter across the Marais Des Cygnes on the south side in Greenwood township, Franklin County. Mr. Luce farther said that coffins were seldom used even for the

Chief's that they were buried as erect as possible so that at least part of their skulls showed above ground in the years to come as the dirt washed away, I have seen Indians mound graves upheld by stone and logs piled around them that showed very well 50 years after. There were some Fox Indian graves where smallpox carried a lot one winter in a camp on Salt Creek, now known as the old Samuel Holyoke place two miles east of Lyndon, the house that was bulit in 1861 for the Fox Chief is standing there yet all sided over. In a year or two a good marble tomb stone was set up at Chief Keokuk's grave inscribed "Sacred to the memory of Keokuk, a distinguished Sac Chief, born at Rock Island in 1783, died April 1848."

There is a difference of opinion as to what caused Chief Keokuk's death. One Iowa authority gives the reason as "To heavy potations," in the St. Louis papers of that season it was said "He was poisoned by some of his followers." He was not a feeble old Indian by any means. Since I have lived on the Reservation and the Santa Fe R. R. operated up the Marais Des Cygnes bottoms. I have thought several times as I rode along by Pomona that a well man from the miasma there could easily die on short notice with pneumonia and bloody flux if he had to live and eat as the Sac and Foxes did. Then they had the smallpox and cholera by turns to contend with and for several years they refused to allow the Agent to settle either a doctor or mission school teacher among them.

That news of Chief Keokuk's death did not get out quicker and more particulars given was owing to the absence of any Agent, John Beach from protracted ill health resigned his office early in 1848 and the new Agent James A. Raines did not get there until mid-summer. While there may have been several white men few did such a thing in those days as to write to newspapers 65 miles from a postoffiec did not give them very prompt mail delivery, there are some excellent things in the various Indian agents reports along in these days.

Supt. Harvey of the St. Louis general Agency travels around like a circuit rider among the many tribes that can be reached from the Missouri River and makes his reports direct to the Secretary of Interior at Washington. These reports of Supts,

agents and sub-agents were published annually and complete sets may be found in our State Historical society's collections.

Under Agent James in 1855, the Indians received $73,353.34, the tribe numbering then 1626, so that they had abundant means, for this money at least $40,000.00 of it must have been interest money and this could not have drawn on their nine or ten hundred thousand dollars sinking fund more than $35,000 per year.

Chief Keokuk's remains were now left undisturbed thirty-five years, when they were exhumed and taken to Keokuk, Iowa, July 4, 1883 that city had a big celebration it was their semi-centennial at which Chief Moses Keokuk some of his family other members of the tribe and Henry Clay Jones as interpreter were present as guests of the city, their round trip expenses all paid, Later Judge F. C. Davis and Dr. J. M. Shaffer were constituted a committee to proceed to Kansas under permission of the Secretary of the Interior, Hon. H. M. Medill and take up Chief Keokuk's remains. Some of the pioneers of Franklin County assisted, they could not do well to refuse such authority. But the greater portion of the people were in for resisting of taking away from the County, such honored remains. The remains were exhumed and coffined Oct. 19, 1883 and carried back to Keokuk, Ia. They took the tombstone with them. A fine large granite monument to Chief Keokuk's memory may be seen now there in Rand Park. The city that honored him in life with his name I think a better place for the remains than a deserted burial ground aloof from any public place, and I have no objections to seeing his portrait used as a brand for good honest goods as I see Keokuk City's business men have done. I am proud to place the same 1847 daguerreotype portrait as my first in this historical series.

He was a great warrior, a wise governor and a faithful trusty friend of our Government. To his followers ever ready to stretch out a helping hand. I cannot believe any one ever poisoned him, About six children, three boys and three girls, was all he left, and as stated before he designated Keokuk Jr., his oldest and favorite son as the one he wished to succeed him. So that for almost a century we have had the Keokuk family before the public.

End.

KEOKUK Jr. about 1860 or when on a trip to Washington.

The same Chief, 35 years later, then known as Rev. MOSES KEOKUK, An accepted minister of the Baptist Church.

MOSES KEOKUK.

ME SON WAHK, THE DEER'S HAIR, or Keokuk as he was always known until his conversion to christianity along about 1874 after he left Kansas when there being other male Keokuks the christian name of Moses was given to him. He was not a warrior. There was no call for such here among the emigrant tribes of this Indian Ty. in 1848. They were wards of the Gov't protected by its soldiers. If murder was committed the offenders were arrested and taken either to the prison at Fort Leavenworth or St. Louis. The tribe was expected to live at peace with surrounding tribes. They were here in Eastern Kansas in those days of the '40s sandwiched in on small reservations like peas in a pod. Web Wilder, in his Annals of Kansas, says as late as 1876, 6,742 Indians yet resided in Kansas wards of the Government.

William Whistler told Mr. Hutchinson, writer of the book "Resources of Kansas" 1874, that in June 1848 some buffalo (3) were killed by the Sac and Fox hunters near where years later Quenemo was established. In one of those years the Agent in his report says that the Sac and Fox hunters had to go only a little ways west to kill plenty of buafflo. Then again they report that in 1855 there are few buffalo near and lots of Indians after them. Also saying that the Ottawa Indians, neighbors of theirs to the east, have lost their old Missionery Jotham Meeker who had been with them 20 years. These same Indian Agent Gov't Report books contain several of Rev. Jotham Meeker's letters that do not reflect much credit on the Sac Indian's honesty--for he says in his letters that his peaceable Ottawa Indians lose pigs, ponies, corn and chickens frequently. They were civilized, living in cabins and following farming. In 1865 when they gave up their reservation they numbered about 171 and the Chippeways 68.

When the Sac and Fox tribe went out on the plains for their annual buffalo hunts and came into contact with the Comanches or other wild tribes of the plains as a rule they always came out victorious, for they had arms and plenty of old experienced warriors to lead them.

Keokuk never had any opportunities of education. In Chief Keokuk's time the tribe always resisted schools, Missions, Physicians and other civilizing influences. They had abundant funds but the Council of the Nation had more power than Keokuk if he was designated Head Chief by the Gov't. Chief Keokuk could have sent his son east for an education, many were thus

sent off by other tribes, but he did not dare to ruin the son's prospects ahead by calling down the almost unanimous displeasure of the tribe had he done so. Thus Me-son-wahk, like the father, went through life unable to talk English and when after conversion he became a Baptist preacher I do not understand yet how he got his Bible knowledge.

Born back near the mouth of the Fox river of Illinois about 1822 he was 12 years old when the noted painter of Indian portraits "Catlin" painted this boy's portrait as one of several for the father near Rock Island in 1834. He had been on one tour at least with his father's party to New York, Washington and other places and had an education of the world that fitted him well at the father's death, though only 26 years old, to take the mantle of office as one of the Head Chiefs, for in those days as will be seen further along there were two, one for the Sac and one for the Fox parts of the confederacy.

Keokuk had steady habits, a very wise, observing man of pleasant countenance and agreeable speech, he could carry on business with the whites very well. The Agents were glad to have him designated as a Head Chief for he was not of the hating, suspicious nature that governed so many of the great Indians in those days. These "Head Chiefs" received a salary from the government of $500 per year--while the tribal chiefs in the distributions of the annuities fared no better than a brave. In Agent James' 2-year term of office 1855-57 he reports an average of 1440 Indians present at his quartely payments receiving, if divided fairly, man, woman and child $19 each every three months--$219,312.50 was disbursed in his term. But there was great injustice practiced then. The chiefs and head chief would draw orders and trade at the traders' stores ahead on credit, buying blankets, clothing and the many articles that pleased the Indians, and at the same time might be called necessary to their welfare. These articles the chiefs distributed among their favorites or those who unbent enough to ask for such favor. When payment day came these orders in the Traders' hands often amounted to $10.000 and had to be deducted out of the total fund first before division. Once the business

was so manipulated that the Foxes more remote from the Agency only got some paltry sum like $3.50 each. I think it was after the inquiry and racket made over this that the Fox Chief Chekuskuk was made a Head Chief by the Gov't to satisfy the Foxes.

There was, however, another side to this question which was well worthy of consideration. The Agents and white employees said that the Indian did not know how to save his money. Immediately he got the amount of money that as head of the family he could draw for all, he commenced a round of drunken revelry that lasted until all was spent. After Kansas was settled the borders of the Reservation had many groggeries where whiskey for cash could be got in unlimited quantities.

Charles Rubow in his narrative in Vol. 3 of this historical series says that he lived near the "110" stage station kept by Wm. Harris which was no more than four miles from the Reservation line. At that bar an Indian desiring whiskey was asked for his money. He threw down a five dollar gold piece or bill, no change was given back. The Indian could stand there and drink or take it in a jug and go off until full, and when gloriously drunk, sleep it off. Some times Mr. Harris could thus take in several thousand dollars. Before these drinking places were established handy, the Indians used to send their squaws sometimes clear to Westport on foot for jugs of whiskey, which when they came back with they would hide and only give to the warriors in small quantities. So for this reason, that the poor Indian and his family might get some good out of his annuities, the custom of letting the chiefs draw orders ahead was the least of two evils. Another evil had to be fought against. That of the Traders' inflated prices on those goods. The plan of rival Traders was found a good cure for that. Thus it came about that Perry Fuller in some testimony he gave the Committee from Washington in 1856, here inquiring about the troubles in Kansas, says "I came here Sept. 6, 1854, and have been engaged in merchandising ever since I came and have a good knowledge of people all over this (the 4th) District." He located at Centropolis and soon had an extensive trade with the Indians.

Mr. Alfred Capper, a merchant of more than 35 years' standing in Lyndon, yet alive, came in these years of the '50s and clerked for Perry Fuller and says that in a legitimate way Fuller soon got well off and had such a good reputation that he was appointed in 1859 the Agent for the 3 tribes. Mr. Fuller was careful though off the Reservation, not ot sell much whiskey, if any, to the Indians--it was a common drink then by all western white people and kept, I presume, by every store.

The tribe of Sac and Foxes decreased rapidly year by year. In 1855 and 56, 309 died or removed. Commencing about 1853 when, I think, the Fox Chief Powesheik died, there were many Fox Indian families who went back to the banks of the Iowa river. They were not wanted there by the Gov't, many of the settlers protested, they could not get any annuities, yet year by year they increased by additions from the Miss. Band, finally buying land like any white settlers, first 80 acres for one thousand dollars, upon which by 1866 no less than 250 made their home, and by 1900 320 acres upon which 400 Foxes lived, So that the great decrease of the Confederate tribe of Sac and Foxes from 22 or 23 hundred in 1845 when they left Iowa, and 25 years later when they removed to the Indian Ty. to about 654 in number, should not all be laid to death. And I am in doubt that the tribe in Oklahoma should longer be called Sac and Fox, for I believe from reading Horace M. Rebok's book "The Last of the Musquakies" that the tribe really parted when the treaty of 1867 was made at Quenemo, and the best of the Foxes returned, as above stated, to Iowa. For many years the Gov't would pay no annuities to any but what enrolled and lived down in Oklahoma--so that the smaller number there only made the payments larger to Keokuk and his fellow Sauks. This was gross injustice to the Iowa band.

For 50 years Keokuk was now one of the Head Chiefs representing the Sauk part of the tribe. The chiefs who filled the other Head Chief office were older men- the first mention I find in 1855 names Per-she-she-moan, 1857 Ker-she-ma-na, 1861 Maw-mem-wan-ne-cah, 1861 Che-kus-kuk who drew his $500 per year salary until 1889--28 years--when I think he died and the

JOHN AND JULIA GOODELL.

John Goodell was a native of N. Y. who enlisted in the U. S. A. in the 30's and did service among the Indians. I have his Record. When discharged he became Agent Streets Interpreter with the Sac & Fox Indians there in IOWA. Julia the Indian wife of a Lt. Mitchell before the BLACK HAWK war, after many vicisitudes returned to live with her friend Agt. Street. John and her were married 4th July 1840. He died at Quenemo 1868. The grave up in the old Mission grave yard is lost. Julia died June 8 1880 in Okla.

office was not filled by the Gov't. It has so happened that nearly all my talks with the half bloods have been with those who had Fox blood--I think this part of the tribe has been more liberal about education and civilization.

The Keokuks did business with the following Agents in the 25 years of their Reservation life in Kansas:

1. John Beach. At Agent Joseph M. Street's death in 1840 on the Des Moines Reservation his son-in-law, John Beach, made out the annual report to the Gov't, Sept. 2, 1840, and is appointed the regular Agent. The Indians of the two tribes now number from 3800 to 4200. Agent Beach and Chief Keokuk leads the tribe, perhaps no more than 18 or20 hundred, southward to Kansas. Other Chiefs with Foxes and dissatisfied Sauks join them in a year or two at the new Agency. John Beach remains the Agent until after 1847 when continued sickness obliges him to give up the office.
2. James S. Rains, Sept. 7, 1848, makes his first report.
3. Charles N. Handy, Sept. 6, 1850, makes his first report.
4. John R. Chenault, Sept. 15, 1851, makes his first report.
5. B. A. James, Sept. 1, 1853, makes his first report.
6. Francis Tymony, Sept. 1, 1858, makes his first report.
7. Perry Fuller, Sept. 1, 1859, makes his first report.
8. Clinton C. Hutchinson, Oct. 1, 1861, makes his first report.
9. Henry Woodson Martin, Oct. 20, 1863, makes his first report.
10. Albert Wiley, July 30, 1867, makes his first report.
11. Thomas Miller, August 18, 1870, makes his first report.

These Agents were all required to make annual reports which were printed along with all other Indian Agents' reports of other tribes by the Gov't every year and thus we have a brief detailed history with statistics to help the historian on Indian subjects that is invaluable. Sets are found in every State Historical Society's rooms. It is true that these reports were brief, never occupying more than two octavo pages, and seldom mentioned the Chiefs by name, yet enough is said and dates given, which you never can get from an Indian, that enables one

to readily grasp history through almost a century's time.

When we stop and think of the great number and variety of men whom that young Chief Keokuk had to deal with as Gov't Agents of the tribe before the war was over, the variety of their dispositions, their honesty and regard for their oaths of office, we must concede to him great praise. Most all these men had been sent there because "to the party in power belonged the spoils of office." I cannot in a general manner in this book denounce individuals, I prefer to let the ones telling their stories enter into particulars of the flagrant dishonesty of some men in those war days. Keokuk may have been misled at first, but we must admire him for his fidelity alike to the tribe and Gov't in those years, 1859-63, when Perry Fuller was Agent and later a contractor, and bribes and schemes hatched up on every side by whites to get property away from the Indians, was all the fashion.

In the Treaty days of 1867-69 to give up the Osage Reservation and move again, nearly all the Chiefs present, except Mo-ko-ho-ko, signed the instrument. Mo-ko-ho-ko it is true had a larger following then than all the others put together. The Sauk warriors were not ready to go on to lands in severality. After their removal I guess it was 30 years before they would take their farms thus, they always preferred to live in groups. In the years after the war Eastern Kansas got so crowded with white settlers that it seemed to be an impossibility to leave the Sac and Fox Reservation alone, there would have been for the next 50 years thousands of acres unimproved, that would have required attention from the Gov't all the time. So that these several Chiefs acted undoubtedly then for the best interests of their tribe. The old Iowa generation had to die off and now the new Kansas-Oklahoma generation are becoming a civilized, agricultural class of citizens that we need not be ashamed of. Among them are several Keokuks.

The list of Traders through the 25 years of the Keokuks' life in Kansas is harder to give. Isaac G. Baker and William Street, a son of the old Agent in Iowa, seem to have kept with the tribe from Iowa many years. John H. Whistler is another one who

commenced about 1848 and continued many years. I expect there were two firms then doing business there. John H. Whistler was the father of William Whistler who married into the tribe and was in the early '70s the first Representative from Osage county, eastern part, in the state legislature. There were several other children in John H. Whistler's family. When the Kansas Ty. was open for settlement with some others they took up claims down on the Neosho near what was Burlington in later years. The family burying ground was there, and until more recent years members of his family lived there.

In speaking of the different Traders with the Sac and Fox tribe in old Chief Keokuk's closing years, there was one that I have spoken of, Isaac G. Baker, who, as was the custom in those days of white men among the Indians a thousand miles from home, formed an alliance with an Indian squaw and for the time being had a housekeeper. I have heard this Indian squaw's name and I think she was of the Fox tribe. She bore him, at Greenwood in 1849, a pair of twins, a boy and a girl. Twin children were an unheard of event among Indians. The Interpreter's wife, Julia Goodell, immediately took the girl to raise and in 18 months, at the death of the squaw mother, also took the boy. They grew up known as Fannie and Isaac Goodell, received a good education and attained a prominence in the tribe in later years of the tribal history. Fannie was married young to Alfred Capper. After she bore him five children, a separation ensued, perhaps over no greater difficulty than the desire of Mr. Capper to live in Kansas and Fannie with the tribe in Oklahoma. She was a woman of refinement and culture and no white woman had a better home with all the furnishings at the Sac and Fox Agency, where she entertained me in 1903 while I was in the Nation getting history.

She married John Whistler as her second husband, who at that time had a hundred thousand dollars worth of cattle and other property. Two children were born to her by this marriage. Her husband died in 1890. A few years later she married Mr. Nedeau, a man of French and Pottawatomie Indian blood, a merchant from St. Mary's, Kansas. She is now a widow in her comfartable home with children and grandchildren around her at the Sac and Fox Agency. Her picture is presented here and more history about her and her brother Isaac C. Goodell and their foster mother, Julia, is given under the head of the "Goodell Family."

Of the history of another firm a little later on at the Greenwood Agency, that of Ingraham and Baker, Judge L. D. Bailey in Vol. 1 of this series, speaks. Arthur I. Baker being a Trader some years for the Sac and Fox tribe when he quit in the early settlement of Kansas Ty. went out along the Santa Fe Trail in Breckenridge county, now Lyon, and started up a place called Agnes City, but which was better known as Rock Creek in the Civil war days. This was the locality where the noted guerrilla family of Andersons lived, who fled to Missouri and after-

wards organized a small band that came out and killed Baker and burned his store, besides doing other deviltry with the noted Dick Yeager all along the Trail up to Quantrell's raid on Lawrence.

I cannot with any accuracy name all the traders nor give them in proper order--nor am I certain that the location of their stores were always at the Agency.

TRADERS.

1846	Baker and Street	Greenwood Agency.
1848	P. Choteau	Westport Landing
1848	John H. Whistler	Greenwood Agency.
1855	Ingraham and Baker	Greenwood Agency.
1856	John B. Scott	Greenwood Agency.
1856	Perry Fuller	Centropolis.
1860	Harker S. Randall	Greenwood Agency.
1863	Carney and Stevens	Greenwood Agency.
1864	Perry Fuller	Agency Hill.
1866	Rankin and Whistler	Agency Hill.
1868	Thos. C. Stevens and Co.	Agency Hill.
1869	J. K. Rankin and Co.	Quenemo.

From the time of their removal to Agency Hill, which was known as Quenemo after the Indians left Kansas, the names and history of the Traders are better known, but proper dates cannot be so easily remembered by the early settlers.

HENRY H. WIGGANS, whose narrative is given in another place settled in the Centropolis locality in Nov. 1855 a md. man of 23, he came for a home.

While running his blacksmith shop and business there near Mineola towards the close of the fifties, Robert Stevens who had taken a contract to build a great number of houses for the Sac and Foxes up and down the different streams on their Reservations came to Mr. Wiggans and hired him to go down to Quindaro on the Missouri river and assist in removing the machinery of a grist mill that had burned down there to the Sac and Fox Agency to erect what in later years was known as the Holmes Saw Mill. The fire having injured some of the engine Mr. Wiggans had to repair it at the Lawrence shops. The two boilers and large 20 foot diameter fly wheel cast in two parts made this a noted saw mill in those days and its lumber helped to erect some of our oldest buildings here on the Sac and Fox Reservation. This was a several months job for Mr. Wiggans. The mill stood east of Quenemo on the south side of the Marias des Cygnes in the locality where later George Logan had his farm.

Henry Wood Martin the Indian agent at Lawrence for the Sac and Foxes and other tribes of Franklin county appointed Mr. Wiggans Government blacksmith, at the Sac and Fox Agency March 1st 1863.

Isaac Goodell and twin sister, Fannie Goodell, adopted children of John and Julia Goodell of Quenemo. Isaac Goodell, who is now dead, was said to be the first Indian who ever sat in U. S. courts as a juryman. His home was at Quapaw, Sac and Fox reserve, Oklahoma. Fannie Goodell married Alfred Capper about 1868 when they lived in Osage county.

Alfred Capper and Elisha Olcott, both merchants of Lyndon, the latter from the very beginning of Lyndon in 1870, have both been interviewed about this matter. Elisha, a young man, came with his father, Elisha Olcott, Sr., and family to Baldwin in 1863, from Illinois. The father became bookkeeper for Perry Fuller and Carney at Quenemo in 1861, serving them in that capacity 18 months, when in July 1863, in partnership with Perry Fuller they started a store at Baldwin. In time Mr. Fuller sold out his interest to Major Snow and thus the firm remained a while. In 1872 Mr. Olcott removed with his family to Lyndon. Madison Snow, a brother of the Major, was one of the founders of Lyndon, owning the 160 acres constituting the N. E. portion. The trading firm of Rankin and Whistler, at Quenemo 1866, was William A. Rankin of Lawrence, a cousin of John K. and uncle to John C. Rankin, who served as a soldier of the 7th O. V. Cav. through the war and came on to Quenemo before the Indians left. The other Rankins, also from Ohio, had come in an earlier date and located at or near Lawrence and were men of wealth and experience in Kansas. William Whistler had now been with and married Sarah Goodell, a member of the tribe since before their removal from the Greenwood Agency. He understood the Sac and Fox language and, while not a man of any great means, was one of good education and business sagacity, making a good resident partner for Rankin. Alec Rankin and Thos. C. Murphy seems to have been in the trading stores also.

In these years of the Civil War and after, because for a year or two some 4,000 refugee Cherokees and other Indians from the Indian Ty. had temporary home at Quenemo, several stores started up that divided up the profits until some firms broke up, as there were no white settlers on the Reservation. The August 7, 1869 pay roll of annuities at Agency Hill shows that $20 each was paid to man, woman and child in the Nation who had enrolled. Keokuk draws for 7 persons, $140, one for himself, two for his two wives, three for his living children and one for a dead child or a blind or aged person of his family, the roll does not show which. That was the custom then; one annuity could be drawn after a child or person was dead, in that person's name. As Keokuk's

son, Charles, now 18 years old, was yet a member of Keokuk's household, I infer that the other two children must have been girls, for I find in the amended treaty of 1867-68 where Hannah and Emma Keokuk and Mo co P quah, mixed bloods, receive gifts of land from the nation, as per Article 13 amended. The Mo ko-P quah may have been a little dead boy of Keokuk's. Only one of Keokuk's wives bore children. That was Che che cah, a Fox woman Pash e ca cah, or Amelia Mitchell, was his other wife, who had from the Treaty of 1859, on account of her being a half blood, been allowed along with many other mixed blood Indians to pick out her claim, which was the half section on between Salt Creek an the Marais des Cygnes, "the horse shoe bend," that adjoined Quenemo and upon which Keokuk built a fine house and removed to in 1861-62. I think that when the Indians left for good a Mr. H. F. Nuckols owned it some years, about 1880.

Amelia Mitchell and Mary Mitchell Means were both half bloods by the same father, a Mr. Mitchell, an army officer and then American Fur Trader back in the '20s among the Foxes and Winnebagos in Wisconsin; and who had different mothers, thus, as the Indians count genealogy, being cousins. I have been told that this Major Mitchell at the latter end of his life entrusted one of the Agents one thousand dollars apiece to each of the girls and that the trust was faithfully carried out by the Agent's clerk, J. M. Luce, about 1860-62, my informant.

Poligamy in the Sauk Tribe had prevailed from earliest history. They were always at war, the warriors were killed off so fast, that all means possible were taken to raise up new ones. A chief who could, by the chase, support four, six, eight, or even ten squaws was allowed to take them under his protection and the squaws, so much more numerous in proportion to the males, were glad of the privilege. They did the tending of their squaw patch farming and a Chief with a goodly number under him thus by agriculture became, as the Indians counted riches, well off.

Chief Keokuk had seven wives. Keokuk Jr. had four wives, but I never have been able to find where he ever had more than two at one time. His last wife, Mary Mitchell Means, married

in a legal way as late as 1898, who was left his widow, had been married four times before Keokuk took her. But after the Black Hawk war I do not think that the custom of having more than two wives in the lodge at once prevailed. When Keokuk was converted to Christianity he put away his wife Amelia, and Che che cah remained his legal and only wife until her death, when he married Mary Mitchell Means. Amelia, however, on being put away was given her share of the property. In all the genealogical matters "the ways of an Indian" in counting up family descent through the female line always puzzled me.

At the payment of the Annuities in 1869, under Maj. Wiley's administration, the papers that he kept, and were afterwards loaned to me by his heir, Miss Iris M. Andrews of Kenton, Ohio, alluded to in the history of the Indian Quenemo, revealed many interesting facts that came up wherein Keokuk has a part or which concerns his Nation. Several times it was Keokuk's fortune to make trips to Washington. First with his father, and the trip I am now going to speak of as being made in the spring of 1868 may have been his 3rd or 4th, and he went again in Nov. and Dec. 1868. This trip I pick out to describe, has Maj. Wiley's old papers to throw light on the manner and customs of Indian Delegations to Washington in those days. In this case, as neither the Indians or Indian Agent had been summoned to Washington, somebody had to put up the cash to make the trip with. So it was arranged that the principal Chiefs should borrow it until the next payment of Annuities, when the Agent would take it out of the Nation's funds. A $2,000 note was executed, which bore a dollar revenue stamp cancelled by the five signers. This is a copy of it:

Sac and Fox Agency, August 30, 1867.

For value received, we promise to pay Perry Fuller the sum of Two Thousand dollars ($2,000) out of any money which may become due the Sac's and Foxes of the Mississippi under the provisions of their Treaty concluded at the City of Washington on the 18th day of February 1867 now pending ratification in the Senate of United States. For services rendered in securing its

amendment and ratification

	Keokuk	his X mark
	Che ko skuk	his X mark
	Pah teck quaw	his X mark
Witnesses	Un quaw ho ko	his X mark
William Whistler	Waw com mo	his X mark

On the back of the note was written: Lawrence, Kansas, Sept. 1st, 1867. For value received I assign to J. K. Rankin & Co. the within without recourse. Perry Fuller.

Across the face of the note is written: Cancelled June 15, 1869. Paper No. 44.

Paper No. 47. On the back of this paper is written "A. Wiley's expenses to Washington." Also my note in pencil, 9 person's composed the delegation, but I do not know the list, 1905. With the light from other papers and some remarks of Henry Clay Jones, of the Nation, I think that this list is nearly correct. (C. R. Green, 1912.) Major Albert Wiley, the Agent, William Whistler, Trader, George Powers, Interpreter for the Chiefs, Keokuk, Un quaw ho ko or Grey Eyes, Che ko skuk, Pah teck-quaw, Waw com mo. The 9th one I never found out. He was an Indian. George Powers had Indian blood or he could not have been counted an Indian for William Whistler was the treasurer on this trip and when they got back he rendered a statement of all expenses, and showed how the $2000 was expended on this trip for the good of the 7 Indians? I present this paper: A copy--no dates were given.

Expenses to Leavenworth to get the express money	$ 55.00
Paid to Isaac Goodell to bring Mo ko ho ko	1.00
Board of 7 Indians at Sol Bower's before starting	15.00
Paid Keokuk to take his team to Lawrence	10.00
Paid Robinson for team to Lawrence	10.00
Tickets to and from Washington, 9 at $80 each	720.00
Sleeping Car tickets	52.00
Keeping baggage	2.00
Paid Indians $2 each on car at St. Louis, 7	14.00
Paid 7 Indians $30 each	210.00
Paid Keokuk, Wa com mo and Grey Eyes $10 each	30.00

MARY MITCHELL, about the time she married TOM MEANS of QUENEMO, and settled on the Mc Pheters' farm 1870.
2nd picture, In the days when MARY married Moses Keokuk.

The first child born to Julia, the Indian wife of Lieut .Mitchell, in 1828 Mary has had a romantic checkered career of 84 years, This all comes out in the GOODELL Chapt' another book.
The widow Keokuks' home is Sac & Fox Agency Okla.

Trip to Mount Vernon	28.00
Nurse bill for George Powers	54.00
Brandy, wine and delicacies for George Powers	24.35
Powers--expense money home	25.00
Pd. to Indians $6.50 each--6 Indians	39.00
Paid for 6 hats at $5.00 each	30.00
Paid for 12 pairs of socks 50 cents each	6.00
Paid cash to 7 Indians at $5.00	35.00
Jewelry at the dollar store	25.00
6 black silk cravats at $2.00 each	12.00
Baggage from the house	4.00
Bill at Beverages Saloon	20.00
Cash divided among Indians before leaving Washington home to purchase truck etc	180.00
Paid William Whistler at request of Indians	58.00
3 more hats	15.00
Circus tickets $21.00. Theatre tickets $15.00	36.00
Boatman to get us aboard ship (to Mt. Vernon)	2.00
Tobacco, cigars and papers at Washington and on the road	20.00
Staying all night at Kansas Mo. State Line Depot	16.00
Omnibus and Hotel bill at Lawrence	15.00
2 carriages and 1 wagon at Lawrence to haul us out	50.00
Paid for provisions after return	72.00
Pay of street cars and other expenses	4.65
	$2,000.00

Credit by cash raised on the note $2,000.00.

There are a number of things that I can throw some light on, for I came to Kansas the year of 1867, in April, and was at Lawrence and out the whole length of Kansas. The Union Pacific Railway was built then to Salina. From the fact that many of the Traders and at times some of the Agents had homes there in Lawrence, after the cars ran as far as that place, the folks at the Sac and Fox Agency made that its business point, though 40 miles away, and always took the cars there. The bank at Lawrence evidently could not cash up $2000, so there were expenses to Leavenworth, discount on the note, etc. As the note seems to

have run nearly 2 years, I do not understand how they got $2000 out of it. Where did 12percent interest per year come in? It was very necessary that the old chief Mo ko ho ko's consent and approval mark be got on this paper to insure its being paid in the end out of the Nation's fund's, so the boy Isaac Goodell was sent up the Marais des Cygnes several miles to Mo ko ho ko's camp for him to come down and help them out, but he could not see it that way. Half of the warriors were with him then in his fight to break up the Treaty, and his influence was reaching Washington where the Senate was holding it up for an investigation, so the anxiety of these several interested parties who went, and of others, who after the money was raised stayed here in Kansas, that the **"Indian Delegation"** should convince the Senate Committee in President Johnson's time that everything was straight and the Sac and Foxes really wanted to move.

It only cost them twenty dollars for the two wagons to go to Lawrence carrying their baggage and nine persons, but on their return more style had to be used at an expense of 2 carriages and one wagon. Powers imbibed so freely that he liked to have died. I am inclined to think that they shipped him home ahead of the crowd, as only 8 show up at the last end. The railroad fares are about what was right. In those days it cost me $35 to come out from Cleveland, O.,but I did not but any $2 cravats, which item with several others, like "Beverages" and "Truck," cover a multitude of sins. However, all this was nothing to some of the expenses had by Congressional Funeral or Junketing parties in the days gone by.

The Indian Delegation, however, must have had some influence with congress for that year, after some amendments the Treaty was passed and proclaimed Oct. 14, 1868. In the meanwhile these Indian Delegations were a nuisance in Washington, hence this order:

Washington, D. C., October 16, 1868

Sir--I have to advise you that as Congress failed to make certain appropriations from which the expenses of Delegations of Indians visiting this city have heretofore been paid, no delegation from any of the Tribes in your Superintendency will be allowed to

visit Washington during the present fiscal year, unless especially directed to do so by this office, for the reason that there are no funds at the disposal of the Dep't that can be used to defray their necessary expenses.

You will inform the different Agents under you of the foregoing and take such other steps to prevent Indians coming here as may be necessary to accomplish the object.

Very Respectfully your Ob't Serv't

To Signed Charles E. Mix,

Thomas Murphy Esq. Acting Commissioner.

Supt. of Indian Affairs, Atchison, Kan.

After the return of Maj. Wiley and his Indian Delegation in April 1868 from Washington, the Senate, July 25, 1868, agreed to the Treaty with the addition of certain new amendments. The the Treaty had to go back to the Sac and Fox Nation to be agreed to there by the Council, which, as shown by the printed copy I have, was done Sept. 2, 1868; when upon its return to Washington, the President Proclaimed it Oct. 14.

If Keokuk was alive and would tell a true story of all that happened that year, while he himself might be shown up with far less wisdom and sagacity than his father, (Old Chief Keokuk,) displayed when treating on their removal from Iowa 26 years before, it would reflect very derogatory to the reputation of many men who left Kansas afterwards, or who stayed, died here and left descendants and ill gotten wealth by their stealings. Yet Keokuk soon saw that he was losing influence with his fellow tribesmen; that designing men surrounded him and were trying to use him only as a tool, to get the Treaty through and the lands to speculate on. Keokuk halts and refuses his signature at the last end. The others, excepting Mo ko ho ko, are prevailed on to finish up the job. A party of all hands go down to Ottawa and hold a conference. Here, by frequent drinks, Keokuk at last loses command of himself and the coveted signature, with plenty of white men as witnesses, is obtained. Then some are entrusted with the job of keeping Keokuk drunk in his room, while the others hurried away to Washington with the Document. In my earlier years on the Sac and Fox Reservation one time in Ottawa

I had the old hotel building pointed out to me where they managed to detain Keokuk thus a day or so.

When he came to his senses, without money and almost without influential friends there and unable to talk English, he returned to the Agency and resolved that he would in some way go on to Washington and try to stop the gigantic swindle being practiced on his tribesmen, that he himself until so recently saw in another light.

Major Wiley's letter, now given, will make clear many points in a whole lot of troubles that Keokuk, Maj. Wiley and others had that fall and winter of 1868-69.

ABOUT MAJ. ALBERT WILEY'S REMOVAL.

Sac and Fox Agency, Kansas, June 1, 1869.

To the Hon. Com. of Indian Affairs,

Col. E. S. Parker. Sir: I learn from the Commissioner's letter, dated May 27th, that I have been relieved from duty as Agent for the Sac and Foxes. The Com. will please bear with me in making the following statements. In Oct. 1868, I received from Supt. Murphy copy of order issued by Acting Com. Mix, directing that no Indian from his Superintendency should be allowed to go to Washington unless ordered there by the Com. of Indian Affairs. The order also said "all and every means should be used to carry out the order"--In the latter part of Nov. 1868 Keokuk and three other Indians made preparations to go to Washington, without the knowledge or consent of the Nation or the Chiefs. I called them to my offiec, read them the order. They denied that they had any intention to visit Washington, but at last said it was their intention so to do. I then informed them that they would be stopped if they made the attempt. They said that they would go when they pleased and where they pleased, independent of Commissioner, or anybody else. I informed the Sup't about it. He ordered them stopped.

I met the Indians at Lawrence, Kan. I laid my complaint with my order before the U. S. Com'r. He issued a warrant, they were arrested and brought before him, the case heard. They were remanded into custody of the United States Marshal with orders "Safe to keep and return them to their Reserve." It was

A group of Sac and Fox Chiefs, (in front) Col. Townsend, Chief Moses Keokuk, Wm. Hurr the interpreter and others behind. The picture taken about 1884 and described in full on another page was obtained from the Fenn's.

late in the evening, the Marshal was compelled either to watch them all night or lock them up. They were locked up in the hall of the Douglas County jail. They were under key about 12 hours, a writ of habeas corpus was taken out, they were released and went on to Washington.

At the instigation of George Powers,((he is well known at the Dep't) an interpreter who had been compelled to resign on account of his profligacy, I with others have been sued for false imprisonment, for the sum of 40 thousand dollars. I was tried first. My case was forced to trial, while I was south in the Indain Ty., and there by the order of the Dep't with the U. S. Com. locating the Sac and Fox and Pottawatomie Indians, and judgment rendered against me for $1900, and execution placed on what little property I have. This with the expenses attending such a suit are being heaped upon me, and all because I carried out an order from my superior officer. If the order was illegal I am not to blame for its issue and should (not*) be made to suffer the pecuniary loss that I am now doing.....
Would it not be simple justice to allow me to remain in possession of my office until the case is settled? Will not the Hon. Com. allow me to visit Washing and lay my case before the Dep't? Falsehoods upon falsehoods have been piled up against me there. May I not be heard? I very respectfully ask that the Hon. Com. will cause a reply to be made this communication.

Very Respectfully
Albert Wiley
U. S. Indian Agent.

* The word "not" is supplied by the editor.

Commissioner Parker's Reply.

Department of Interior, Office of Indian Affairs.
Washington, D. C., June 10, 1869.

Albert Wiley, Esq., U. S. In. Agt.
Sac and Fox Agency, Kansas.

Sir--Your communication addressed to me of the Ist inst. is received and in reply thereto I have to state that your supercedure as Agt. was occasioned by no delinquency of yours, but is in ac-

cordance with the policy now in force to detail military officers to such positions.

You will of course remain in charge of the Agency until your successor takes possession. After you have been so relieved, your contemplated visit to this city will be a matter for yourself to determine, as it will be at your own expense.

Very Respectfully Your Obedient Servant,

E. S. Parker, Commissioner.

In looking up Mr. Parker's biography I learn that he was born on the Seneca Reservation in N. Y., of whom he was one, a man of high education. He settled in Galena, Ill. where he knew U. S. Grant before the Civil War, and during that War was one of his Aids, attaining the rank of Brevet Brig. General. When Grant was inaugurated President March 4, 1869, Gen. Parker was appointed Com. of Indian Affairs.

In a memoranda among Maj. Wiley's papers I find more information about Keokuk's trip to Washington. In Nov. 1868 Keokuk, Man ah to wah, Charles Keokuk, Quah quah lup he quah, Wa com mo and the Interpreter, George Powers, composed the party, four of which drew some money ($300) of the Indian Bureau and the matter is reported back to Agent Wiley for him to take out of their next annuities. What this party accomplished I do not know. In April and May 1869 Keokuk and some companions went again. This time Henry Clay Jones, as interpreter, went with them. They went while Agent Wiley and a party was off down in the Indian Ty. selecting the new Reservation. Perhaps the $1,900 that Wiley complains of having to pay as damages in the above letter may have been Keokuk's backing for the expenses of the trip. There are no records that show more than the tribe is badly divided over both Keokuk's conduct, as well as the great strife among white settlers to get on to the Indian lands. With these several papers I shall drop the subject of Keokuk's quarrel there with both whites and many of his own tribe.

I will introduce certain parts of Agent C. C. Hutchinson's report to his superior officers Sept. 17, 1862. His home was in Lawrence, but the letter is from the Sac and Fox Agency. At this time the Indians are all very well established on the Diminished Reservation. Many small houses have been built up and down all the streams, as per the Treaty of 1859, which many of

the Indians occupied during the winter season, if they did not in the summer. Mr. Hutchinson, so far as I have ever heard, gave the Sac and Fox tribe a term of clean administration. He says "Four times as much land has been cultivated the past year, but drouth has prevented a good yield. During harvest season they leave their homes and pitch their tents in their fields and all females join joyfully in drying corn and pumpkins. They are a gay and talkative people, only stoical before the whites. They are wearing more shoes, hats, etc., and have broken several pairs of ponies to two or three wagons owned by the Missouri Band of Sacs and Foxes among them. Until very recently this tribe has obeyed the parting councils of Black Hawk to never adopt the habits of the whites. Whiskey drinking is their greatest curse. Whiskey sellers are numerous around the Reservation. Not until the Act of Feby. 13, 1862, could they be reached. Five arrests have been made withoue deterring the profitable trade. At Leavenworth whiskey can be obtained at 20c per gal., and sold to the Indians at from $1 to $5 per gal. The Indians will barter the necessities of life for liquor. The last payment roll gave 343 men, 413 women and 424 children; total 1180."

"A band of the tribe while out on a hunt this summer were surrounded by the Commanches, two women taken prisoners and all the horses stolen, further than that all was well."

"A party of Sac and Fox visited recently the Kaws and killed one of their most industrious men in an unprovoked assault, Four leaders in the party have been arrested and sent to Fort Leavenworth. A council of the Chiefs and Braves desires that the leaders be punished, they also request that a messenger be sent to the Kaws with an apology and that the Sac and Fox tribe would pay the relatives of the deceased with ponies and goods. The Kaws accepted the arrangement. The prisoners made a promise before their Chief Keokuk and other witnesses that they would not attempt to escape on their way to Fort Leavenworth if they were allowed to go unchained. They went quietly to prison under charge of two unarmed men."

"Some of the tribe have obtained a few hens, hogs and cattle which, with their ponies and other belongings, make aggregate wealth of the Nation $65,000. The contract completed and most of the houses occupied. The Mission buildings (two, costing

$5,000 each) are erected and the Indians are anxious for schools. 100 acres for the Mission farm and 40 acres for the Agency were fenced and broke this summer and the whole put into sod corn; the drouth prevented the crop maturing. The work was done by hired refugee Cherokees (Union men who were early drove out of their own homes by the Confederates in war days.)" End.

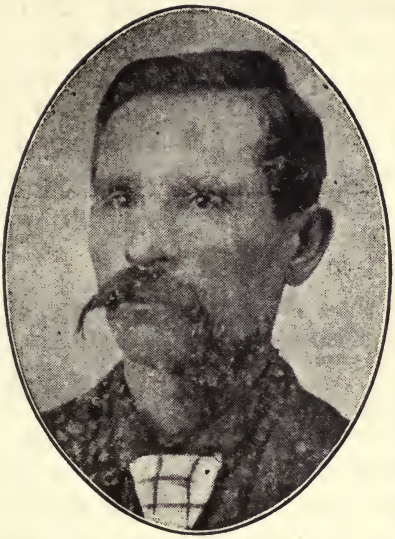
From Agent Henry W. Martin's reports, commencing Oct. 20, 1863, I will give a few extracts: "Number of tribe 975, the season of 1863 they planted all their available ground and had good crops. They boil their corn when fit for roasting ears, cut it from the cob, dry it, and pack in rawhide sacks, trunks, etc., taking out what is needed for their winter hunt. The balance is buried three or four feet deep, where it remains until their return in the spring."

"While the Sacs and Foxes were absent during the winter I have permitted the refugee Creeks, Cherokees, etc., to occupy all vacant houses on the Reserve. Most of them appreciate the loan, others have shamefully abused the houses."

The Sac and Fox Mission School

The Mission School Under Rev. R. P. Duvall, Instructor.

From both Martin's and Mr. Duvall's reports Sept. 1863, I give the following. "All chiefs and head men, except one, are taking deep interest in the Mission School. This chief refuses ever step toward civilization (this is Mo ko ho ko and his band.)" This tribe is loyal to the U. S. Gov't and some have enlisted in Capt. Van Horn's company, raised here out of the refugee tribes, known as the two Kansas colored regiments, though having many Indians in. I will not speak further of the soldiers from the tribe here.



HENRY CLAY JONES. JACK BEAR & WIFE.

In 1903 I visited Mr. Jones in his home near Keokuk Falls, Ok. and got enough information to fill a chapter. It will have to go along with the Goodell in another book, Born on the Iowa River Nov. 25 1844. Mother a Fox squaw–Kah-te-quah. Father a Ky. Welchman who served in the civil war in Co. H. 2nd COL. CAV. Their farm at the junction of '110' & Dragoon was bought of them by H. H. Wiggans. Mr. Jones Sr, died and is buried therebouts. Henry C. Jones married Sarah Penny of this locality, his claim is now occupied by Wm Gregory. Jones went with the Indians, and in 1871 the learned indian scholar William Jones was born. Mr J' and the learned son are both dead. But each left a "high mark".

Of Jack Bear there is not room to say much. Just now he has the distinction of owning the last and only "BEAR CLAWS' necklace in the Tribe left unburied. It is valued at 500 dollars.

MR. AND MRS. DUVALL.

Rev. R. P. Duvall opened the Mission School in the two large buildings up on the hill southwest of the Agency about a mile, April 1st, 1863. Those buildings stood there until about 1885 when a Mr. Myers, who had bought of the Government and of private individuals the whole section, tore down the buildings, built himself a fine residence on the site, and out of the lumber of the old buildings a fine big stock barn. The Indian burial ground, where John Goodell and many other persons had been buried with no permanent headstones of consequence nor fenced up yard, back of the Mission buildings grew up to second growth timber. The hogs rooted the dirt and stones about so after the Indians left in 1870 that no one could find and recognize a grave by 1885. So d'd it go in nearly all the burial places of the Indians on the Reservation.

The season of 1863 Mr. Duvall says that 15, towards the last 17, children were clothed, subsisted and taught by his wife. The 100 acres of cultivated land produced bountifully and they were expecting more pupils. The upper Band, heretofore prejudiced against us, are beginning to send pupils.

There had been two or three subscription schools held at the old Greenwood Agency since the Old Chief Keokuk had died. The whites, who had families with them, who were managing the Agency could not bear to see their children growing up in ignorance, so in 1853 or 1854 they built a log school house at their own expense and for the first term got Randolph Mason Benton, son of Thomas H. Benton of St. Louis, to teach their school. We hear nothing further of him more than he never lived to be very old. The next year, 1854-1855, Marcus C. Rose, of New Castle, Pa., a new settler of Burlingame, was given the job of teaching a four months' school, supported by subscription on the part of the Agent, several whites, and others. A dollar a month per pupil was pledged. He has not preserved any list of the pupils but from what he wrote me I could not find that Chief Keokuk sent his son Charles.

Mr. Rose was well satisfied with his winter's work at the

Greenwood Agency. He returned to Burlingame and after another year in Kansas went back to New Castle, Pa., and settled down. I have not heard from him since about 1902. He prepared for me a valuable sketch of his life here in "The Early Days of Kansas," which I printed then in Vol. 2 of Burlingame Pioneer Narratives.

I do not know now of any other school being conducted at the Greenwood Agency until Missionary Duvall and wife got down there about 1860. The settlers of Kansas began very early in the day establishing good schools in the surrounding towns and both Agents and whites who had the running of the Agency either moved their families to these places like Minneola or Centropolis, which towns were almost one, Baldwin, or as it was known at first, Palmyra, on the Santa Fe Trail, and Prairie Center, now Media. I think the Goodell family and most of the educated half bloods went to Baldwin.

The Duvalls did not get any salary from the Sac and Fox Tribe for their services at the Old Agency. I think they were supported by the Kansas M. E. church or their Home Mission board. The whites of the Agency undoubtedly favored them, but after the treaty of 1859 the council of the nation yielded to the wish of the whites that Mission building be erected and Missionary teachers be allowed a salary out of the tribal funds. The buildings, as stated elsewhere, were erected in 1861-62 at the New Agency. More than 36 years this tribe had resisted education and Christianizing influences. Their old agent, Joseph M. Street, both in Wisconsin and Iowa had done his best to make an entering wedge and now Agent Martin in 1863 got the Duvall family into the Mission School, salary paid by the tribe.

Since 1903 when I began looking up the Tribal Education subject until Mrs. Duvall's death at Delaware, Ohio, March 20, 1910, many letters passed between us over their history while in Kansas. I feel that there ought to be a better biographer for the material in my hands. She often expressed a wish to see in print something about her husband's labors with the Sac and Fox Indians and I was sorry that my circumstances were such that I could not gratify her in her lifetime. She was a pensioner all the

days of her widowhood, supported by the M. E. church of Kansas where Rev. Duvall gave the best he had to give until his health failed and he returned to Ohio and died in middle life. She says that they labored 2 years at the Greenwood Agency and 3 years at Agency Hill.

Rev. R. P. Duvall was first a member of the North Ohio M. E. Conference two years in his young manhood. He came to Quindaro, Kansas, in 1856, in the midst of the Border Ruffian wartimes. And was ordained under a tent at his first charge, Quindaro, surrounded by soldiers, as a Methodist preacher and Home Missionary. In 1857 he went back to Ohio, married Miss Sarah Black and their wedding trip was to Kansas. He preached to a white congregation at Quindaro, to the Wyandotte Indians at Wyandotte Indians at Wyandotte and at another point to the Del-Wyandott White Church and at another point to the Delaware Indians. At Wyandott the place of preaching was at the home of Mrs. Lucy Armstrong, a white woman, daughter of Rev. Russell Biglow of Ohio. She had married an educated Wyandotte, who I think now was dead. After one year at these three appointments Mr. Duvall was sent back into the Territory. They took up a claim near what was later Baldwin and had four or five appointments. They have not been given to me but they seem to have been south and west more towards the Old Greenwood Agency where we find them located by 1860. He remained in this part of Kansas until 1866 when he served other stations in the Kansas Conference at Manhattan and Holton which was his last. Then with his family he returned home to Ohio and died February 7, 1874, in his 44th year. The lived in Kansas 14 years.

Rev. Duvall was desirous to carry the Gospel among the Indians and at that time so far as I can learn all the emigrant tribes had missionaries and mission schools in their midst except the Sac and Fox tribe—they had kept them out. In the course that he took he gradually became acquainted with Keokuk, Mrs. Julia Goodell and others of the tribe who had influence so that by the Treaty of 1859 the Council of the Nation yielded to these pleadings of their officers and friends that education and christianity be allowed a foothold in the tribe.

Upon an occasion about this time when a camp meeting was in progress not far from Centropolis the Duvalls persuaded Julia Goodell to go with them there and she experienced conversion. As she talked English well and had lived many years of her life with Missionaries this was a great help to Rev. Duvall and his work. One scarcely realizes the drawbacks to be found at an Indian Agency, so many unprincipled white men there for gain that the poor Indian only saw their vicious habits and it took time for him to prove the Missionary's good intentions.

The Civil War came on, Rev. Duvall accepted the position of chaplain in the 6th Kansas Cavalry March 7, 1862. Mrs. Duvall writes me that she accompaanied her husband to the field which was way down at first on the Grand river in the Indian Ty. to protect the loyal Cherokees. Mrs. Duvall said that they lived in the Ross houses.

They were rebels and had fled to New Orleans. A portion of these several tribes remained loyal to the Union, but as the war progressed our Union forces had to fall back towards Kansas, and and hence it came about that nearly 4,000 of these loyal refugees had to come as far north as the Sac and Fox Agency that they might receive rations from Uncle Sam.

In 18661-62 the two large buildings for the Mission School at the New Agency were built and Agent Martin, knowing Rev. Duvall's fitness for the position, asked him to resign his posi tion in the army and accept the one of Mission work in the new buildings. The Nation showed a willingness to devote some of the funds to the support of the School—children were gathered up from willing Indians over the Reserve. They were lodged and fed right in the School at least five days of the week for the first term, beginning April 1, 1863, and ending a year later. Mrs. Duvall and an assistant, by name of Miss Jane Thrift, who was some friend of theirs from Ohio, helped to conduct the school. Mrs. Duvall has kindly furnished me a list of pupils that 1st term:

LIST OF MRS. DUVALLS SCHOOL.

Jane Goodell, Nellie Goodell, Alice Carey.

Lizzie Dole, daughter of the orator, Shaw kaw paw kof.

Bettie Martin, Emma Goodell, Charlie Keokuk son of Chief Keokuk

CHIEF CHE KUS KUK ☞

CHIEF GRAY EYES

Little Charlie Keokuk as he looked when Mrs. Duvall had him back with her in her Ohio home visiting in the early 60's.

Pe tete Keokuk, Antoine Gokey.

Maggie, Sophia, Katie, Victor and Peter Tenon, halfbreeds.

Frank White Cloud (a bright boy.)

Robert Thrift, Edward Fuller, Hugh J. Fisher.

Joseph Chic kus kuk, son of the Chief of that name.

Geo. W. Jaddock, Colonel Davis, Dickey Duvall.

Henry Martin, Edwin Landon, Jonnie Goodell, Fannie and Hiram Thorp.

Willie Harris, Alexander Conley, Elvira and Charlie Conley, halfbreeds.

Fannie Pot o hoke, the only Indian name we had. Mrs. Duvall says, "I am sorry we did not write down the Indian names of the children. My husband baptized them all. I have letters written by them, saying, "We want to meet you in Heaven." Fannie Capper could give you these names."

The reader will see how popular Mrs. Goodell and others were when the children chose their friends' names for their christian ones. Their school averaged 18, but they had 35 enrolled. Nothing is said about the other terms how many attended. Mr. Alfred Capper, looking over the list one time, said that Bob Thrift was named from Mrs. Duvall's daughter. They kept Bob Thrift around the store and town afterwards to do their interpreting down in the Indian Ty. After Capper left there and came back up to his farm at Lyndon in 1878, Bob used to write to him to have a pack of cards sent to him, as they were not allowed to be sold by the Traders. Bob was an exceedingly smart Indian and could hold his own with smart fellows. He died about 1885.

Miss Jane Thrift, assistant in the Mission School 2 years, was, when Mrs. Duvall was writing in 1904, the wife of Rev. A. C. Barnes, presiding elder of Findley District, Ohio. March 4, 1912, she wrote me her address was Mrs. Jane T. Barnes, West Sandusky street, Findley, Ohio, and that she recognized many of the names of Indians in some of my letters sent her.

One thing I have failed to mention in these stories of Rev. Duvall's labors here in Keokuk's time; when they settled on their claim near Baldwin and Centropolis in 1858, Mrs. Duvall's brother and family moved out from Ohio to their neighborhood. Sam

Black soon became an employee of the Sac and Fox Agency and as he had married well back in Ohio and their first child, Walter Black, had been born there, this family made a good addition to the Ohio circle. Mr. Black filled minor offices during the war days that brought him much in contact with the Indians and he gained their confidence so that he was appointed Deputy U. S. Marshal to keep the white settlers off the Reservation, especially the northwestern part, until the Indians had left. The Indians, in addition to the salary that Mr. Black got, caused to be given to him a good claim up Salt Creek, 2 miles east of Lyndon, where they lived until 1874, when they traded the claim for the Lyndon Hotel. He had lost his first wife on the farm and married Mrs. Missouri Darnell when they made this change. Sam is dead, but Mrs. Black and the children still carry on the Hotel.

HISTORICAL SKETCH.

Written by Mrs. Sarah Black Duvall 1904.

I will give you a brief account of our school on what was then known as the Sac and Fox Reservation in Kansas. This school began in 1861, Perry Fuller, Agent. Suggested by his wife, the now Sainted Mrs. Fuller, my husband, Rev. R. P. Duvall, a member of the Kansas Conference, was asked to move to the Agency to form the acquaintance of these people in view of this school. We lived at what is now known as the Old Agency, two years. The war broke out and nothing was done only the building of houses on the Reserve for the Indians to live in, and the two large houses at the New Agency for school purposes.

In the spring of '63, Hon. H. W. Martin, the newly appointed Agent of this tribe, met my husband, who was Chaplain of the 6th Kansas Cavalry, in the Indian Territory, and having known of our life with these people and our interest in them, believed they could be christianized and civilized if the Government would give the needed appropriation. Major Martin immediately insisted on our return to then to open the first school with the Sac an Foxes, April 20, 1863. After we had gathered in from the "wigwam" seven children, we opened our school.

I never will forget "Longhorn" a brave and an old man, having a little grandson. As we started away with the little three-year-old boy, the grand-father placed a little red blanket on his arm, and looking up into my face said: "make him a big man, he go to Washington."

We had the children of the three chiefs. Charlie, the son of Keokuk, our head chief, was our interpreter. He was ten years old. I brought him to Ohio with me where we remained three months. He furnished amusement for the town boys. He would sit on the fence post and the boys would crowd around him. On one occasion, he was missing and I was very much frightened, for I knew how much his father thought of him and I set out to find him. It was at the close of the war, and soldiers were on parade. I pushed my way through, and close up to the music, I found Charlie perfectly lost to his surroundings.

At another time, he was gone, and I found him on the engine of a train standing on the track, and I was glad to reach him in time. Keokuk sent a carriage to meet us at Lawrence, Kansas. After Charlie had made his visit home and returned to school, he came in with a pair of beautiful moccasins. I said, Charlie, why do you give these to me? He said: "my mother sent them to you, because you sent me home looking so nice."

Let me say here, the Indian has gratitude in his heart if the white man would treat him white. This was the tide the missionary had to work against. Our custom was to take Charlie home on Friday evening. His father lived a mile distant. On one occasion, I had him behind me on my pony, and as we passed through the Agency, Charlie said in his simple, honest, boyish way: "Mrs. Duvall, these white men tell us not to mind what you missionaries say. They say there is no Jesus Christ."

We had Chickiskuk's son Joe, a rather bright boy. His father visited us often and was much interested. We had Shopakaks ((another Chief) two girls. He was an orator, but ended his life with a pistol shot. Thus we worked on, but under great embarassment. Our children thrived and our enrollment increased until we had an average of 18 and 35. All were bright and interesting.

Visitors from Washington said they were surprised to see our boys go to the blackboard and do examples. We spent our time and best energies, teaching and using our means. I took from my own wardrobe to dress the girls. We were encouraged by the agent to go on, all would be right, but no help came, and after three years we returned to our former work. Has the Government done its part? If they had, all would have been well.

Many things occured while we were there to mark the place in our memory. One day we noticed the flag at half mast. My husband mounted Charlie and Joe on a pony and told them to go quick to the Agency. They returned with the sad news that "Our Great Father (Abraham Lincoln) is dead." We tried to teach them to do right in all things. But how could they? I have seen them pay $18.00 for a great, coarse blanket at the trading house. They were not blind, but could not keep themselves. We taught the girls to sew and do housework. The boys were not so easily managed.

Miss Jane Thrift spent two years with us, a beautiful teacher. and much beloved by the Indian children. She is now the wife of Rev. A. C. Barnes, Presiding Elder of Findlay District and Delegate to the General Conference in May, 1890.

The School was carried on after we left and I returned after being away three months. The children saw me coming from the schoolroom and they fled to me, and left the teacher standing alone in the room.

As I left the steps, I saw one of the little girls crying. I went to her and she said: "Oh! Mrs. Duvall, we are so lonesome when you are away. We drove off, supposing that all were left behind, but chanced to look under the buggy seat and and there was our little "Captain Baptiste," (so named by us.) Longhorn's grandson. Our hearts were drawn to these people, beliving that they would love to serve the same God we do if they had an opportunity.

While visiting Kansas several years ago, I learned that Chief Keokuk had been converted and had preached the gospel. The comforting text of scripture "Cast thy bread upon the waters" was thus verified after many years.

WALTER BATICE; Who was a pupil of Mrs. Duvall's. He lived at Agent Wiley's. A half blood. In later years he was educated at Hampton Va. and by Miss Alice Longfellow in Mass. He had a good deal to do during the Omaha Exposition of 1897 conducting Indians to and from Oklahoma during the Indian Congress. Walter lives with the tribe. Age 55. His mother a full blood Fox, and his father of French extraction. Both dead before 1868.

DR. FENN'S HISTORY AND SKETCH OF THEIR DAYS WITH THE INDIANS.

Elbridge Burke Fenn was born in Niagara Co., N. Y., in 1830 and died at Lyndon, Kans., May 30, 1892. The parents removed to Wisconsin in his early life. In spite of many difficulties Mr. Fenn managed to get education enough to teach school and finally attended the Western Reserve Medical College of Cleveland, O. He settled in 1857 at Iowa Center, Ia., and began the practice of medicine. He was married to Elizabeth W. Cochran, of same place, and two children are alive to-day who were born there in Iowa and who were with the parents during their several years' connection with the tribe of Sac and Foxes. The mother lived there in Lyndon until her death (1909) and to the father before his death and remaining members of the family I am indebted very much for many notes of Sac and Fox history.

Dr. Fenn served in Co. C., 4th Iowa Inft., enlisting in August 1861. He was soon promoted to the office of Hospital Steward. Grenville M. Dodge led this regiment out as its colonel, but was soon made a general. Dr. Fenn's constitution soon broke down under the arduous campaigns in Missouri in 1861 and he was discharged for disability early in 1862. On his return home he soon became editor of a paper in Guthrie Co., and finally was elected a member of the 10th Iowa General Assembly. He also filled the office of County Supt. of Schools and Provost Marshal of his district. So many of Iowa's citizens were away to the war that any one left at home competent had to fill in many vacancies, and serve on many occasions.

In the spring of 1866 a party of four families all more or less related to each other concluded to move by wagon to Kansas and as some of the party had known the Sac and Foxes in Iowa they finally turned up in June at the Kansas Agency. The names of the other three families were: Dr. Samuel Floyd, who was the oldest and largest family, from Oskaloosa; Milton Cochran and Josiah Middleton had been comrades together through the war in Co. K, 32d Ia. V. I. Cochran was an Ia. ex-soldier and his father John Cochran, had been a pioneer from the East with a large family to the locality of the Sac and Fox Reservation there in Iowa and all the children were familiar with Agent Street and the English speaking half bloods. So we see how natural it was for this party to make for the new Kansas Agency. Mrs. Fenn and Mrs. Floyd were sisters of Milton Cochran. Poor man, his bones rest there in the woods east of Quenemo in an unknown grave. He sickened and died within a few weeks while they were living o nthe Geo. Logan place. They buried him there temporarily and when in later years they would have removed him to some burial ground the

changes of civilation and timber growth and want of energetic search obliged them to give it up forever. Dr. Floyd's also buried a little two year old child beside Cochran in those August days when rains, heat and decaying vegetation sent up malaria enough to poison the whole party. Dr. Fenn went over and saw Rev. Rogers who with Agent Martin, all being brother masons, soon got him into the vacant place as government physician to the tribe. He had, with others, come there to following farming, but these deaths got him right up away from there. A vacant cabin was found at the Agency and the Dr. moved at once. Mrs. Fenn and her family found a loving welcome to the neighborhood by the Goodell family. The two women could talk for hours about their old Iowa homes and acquaintances. The Dr. and Mrs. Fenn at once joined in with the christian element and helped to carry on Sunday School and occasional preaching services. Rev. Duvall's had gone and Missionary Rogers then ran the Mission School. Those years until the Indians left in the fall of 1869 were stirring ones for the white setlers at the Agency. There existed so much ill feeling on the part of the common Indians and one or two chiefs against the whites for driving them off the Kansas Reservation that the tribal physician had hard work to enter their homes with his interpreter in cases of sickness. This of course was more especially the wild band under Mo ko ho ko. Dr. Fenn would listen to stories pro and con of the troubles, yet he had to be very careful in expressing any decided opoinions. These troubles have been referred to plain enough in this book without my recalling them here. How well Dr. Fenn suited the officials as well as Indians is testified to by the fact that some time after the Indians' removal and location in the Indian Ty. he received his second appointment to a term of 4 years as government physician to the tribe. This was 1879 to 1885 and his son George, having a good education, now fills minor offices of secretary, clerk, etc., to the council and store at the Ind. Ty. Agency. This move to the Ind. Ty. and back was a hard one for the Fenns to make. The ways of transportation were so limited that their things were ruined by flooded streams they had to cross and long distances by stage. They were glad enough to get back to their comfortable home at Lyndon where I immediately became acquainted with them as Dr. Fenn was one of the elders of our church. April 19, 1892, only five or six weeks before Dr. Fenn's death I went to his office there in Lyndon and got him to talk to me about his life with the Indians. I cannot give all our talk, but I drank it in and from that time on became more enthusiastic than ever to get at the bottom of all their history. Dr. Fenn said that when he was wih the tribe at Quenemo he knew of 5 bands, Keokuk's band was generally small. From some supposed slight the warriors would enroll with Mo ko ho ko or the other chieftains. A few presents would fetch them back another year.

But after I came Mo ko ho ko always had the largest following. They occupied the southern and western part of the Reserve along the Marais des Cygnes, Long Creek and some of Rock Creek. They were also known as the Prairie or Wild band.

KEOKUK'S BAND

Keokuk's band always dwelt near the Agency. He was worth six or eight thousand dollars, the wealthiest chief among the Sac and Foxes. While he had no English education, he was a man of good understanding, good principle and from several visits to Washington in the interests of his tribe, had influence. He was a representative man of his people. Keokuk looks, when dressed up, almost like a white man. His name Keokuk signifies "Sly Old Fox." He told Dr. Fenn in 1885 that he was then 69 years old, making him born in 1816. From all authorities that I could draw on I am satisfied that he was born in 1822.

GRAY EYES BAND

Gray eyes Uc quaw ho ko, "The Panther," was 2nd chief in popularity to Mo ko ho ko. He had no English education and was a full chief. His band dwelt just above Quenemo around Bells Hill, the McPheter's place and on the River. Very litle has come down to me about this Indian Chief.

CHE KUS KUK'S BAND.

Che kus kuk was the last full blooded Fox chief from Iowa. He stopped all along Salt Creek with his band. After the whites began to crowd in his home was on the old Gibson farm below what we now call Deaver Station. Two of his people's villages are shown on Robert Steven's map of the Sac and Fox Reserve of 1868. Dr. Fenn related an anecdote of how Che kus kuk came to have a tooth pulled, but as the Dr. got ready to take it out, he was afraid of the pain and in spite of Mrs. Fenn's talk about brave Indian, etc., he opened the door and put over to the Trader's store. The Dr. followed him and in an hour or so pulled it for him. Che kus kuk wrapped the tooth up carefully in paper and requested the Dr. to carry it back to the white squaw and tell her he was no "squaw afraid to have tooth pulled."

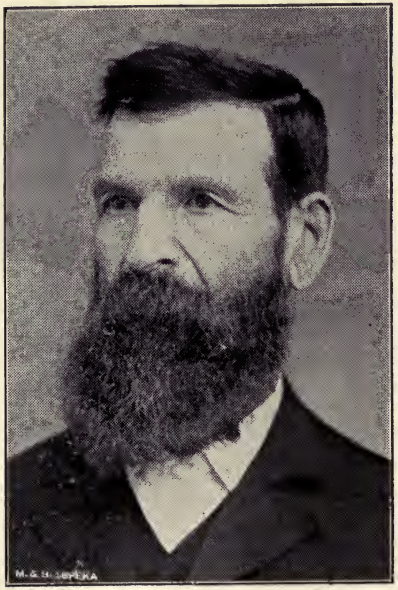
Mrs. Fenn spoke of him very highly. He ate at their table and had good manners. They went out and called on him once at his home. Mrs. Fenn said that he was a cousin of Julia Goodell. His uprightness and great intelligence made him friends, and he was none the less posted about trading horses with the whites. When Charles Darling of Michigan Valley first came to the country before the Indians left, a part of them went to Che kus kuk's on a horse trade and Charlie admitted to me that he came out second best.

WAW COM MO'S BAND

Waw com mo was what was called by the government a half chief. He had a small band—it might have been on the "110." There was another half chief which Dr. Fenn could not place. All these had come down from Iowa and all alive in 1887, but Gray eyes. In 1866 when he came there about 500 Indians on the Reserve. In July 1885 when he left the tribe they numbered 400 to 425. But at that time perhaps 75 of Mo ko ho ko's band still dwelt in Osage County. The next year government soldiers took them down there and guarded them until they gave up ever coming back to kansas.

In Dr. Fenn's day in Quenemo he found Indians living there descended from Pontiac Black Hawk and other distinguished chiefs, but the half bloods were such drunkards that instead of helping to uplift the tribe, in many cases they dragged down its name. He said that was notably the case with George Powers, who was a descendant of Old Pontiac yet so profligate that although at times interpreter for the tribe, the Indians would have destroyed him if they could because of his connection with the frauds practiced on them.

Mrs. Fenn lived for a number of years after the Dr. died and I used to go occasionally with letters to read to her from those who in former years had lived there at the Indian Agency teaching school or doing missionary work and by thus reading these letters to her so refresh her mind that she would tell me many interesting facts. Speaking of the Mission School work when they came Mr. Rogers had succeeded Mr. Duvall and after Mrs. Fenn's brother Milton Cochran's death his widow found employment as a teacher at the Mission until her marriage two years later to Wm. Fleak. The Rogers family consisted of Mr. Rogers, his wife, son and three daughters. He was afterwards a Methodist minister stationed at Oskaloosa, Kansas, where the Fenn's visited the family. Mrs. Fenn said that they were among their choicest friends in those days. She also told me so much about the Julia Goodell family which comes under the head of the Goodell family history. Mrs. Fenn further said that Sam Black, the brother of Mrs. Duvall, had married as his first wife Stanza Williams, a daughter of some Missionary. The marriage had taken place back in Ohio and their oldest son, Walter Black, was born in Putman Co., Ohio, Dec. 18, 1856. Four more children were born to these parents, two died; two girls married, Sadie in the '80s to Geo. M. Miller, a printer, of Topeka; May, to Frank Vaughn, also of Topeka. Mrs. Stanza Black died about 1870 there on their farm near Lyndon, but she was one of the christian women who lent her influence to all that was good, as they lived here and there the 10 or 12 years with the Sac and Fox Indians.



Dr. Elbridge B. Fenn and wife, Elizabeth Fenn

Miss Mattie Arbothnot of Nebraska was a teacher one year about 1866. I do not know her history. When Mr. Rogers retired, Warner Craig, wife and her mother, assisted by Miss Ellen Lavery, later Mrs. Nihizer, all were at the Mission and that seemed to be the last so far as I know. A school by private subscription was started down by the Agency through the efforts of William Whistler and Miss Leida Saylor, the first teacher in 1869.

Vol. 3 Early Days in Kansas tells us in a well written piece her experiences and list of pupils.

In several places mention is made of the three or four thousand refugee Indians who lived a part of the war days around Agency Hill; and who being drove out of their homes in the Indian Ty. by the violence of the rebel sympathizers the U. S. Gov't undertook to feed and care for at this point. Mr. Black was a sort of a commisary sergeant issuing to them beeves, corn and such things, as provided by the Gov't. One of the items was 70 barrels of shelled corn daily, which when ground by the squaws was calculated to make one pint of meal apiece for each man, woman and child. I do not remember about the beeves. These tribes were probably a more civilized lot of Indians then, than the Sac and Foxes.

Elisha Olcott, Mr. Sam Black, Alfred Capper, Mrs. Fenn and others noted in their life there in those days how easily an Indian orator could draw an Indian crowd around him, if his subject be an interesting one. Mr. Black had helped Captain Van Horn to recruit two companies here from the Indians and free negroes, so that the Indians that were left were much interested in war news. Some one who understood the Indian language would read and interpret the war news to Shaw kaw paw kof, a half chief of the Sauk tribe, then he in turn would get a crowd around him and orate. Such of the whites as could understand or get the interpreter to help them out said that his talks were wonderfully interesting. There is much said about him and his two daughters; Jane, who went off to Baldwin school along with

Fanny Goodell in these days; and his little girl, Lizzie, who attended the Mission School and Rev. Duvall baptized, and who one day caught her clothes on fire from the stove and was burned so that she died. Shaw kaw paw kof committed suicide here on the Kansas Reservation. In further talk with Mrs. Fenn about 1900, many interesting little items of history came out from time to time about their life with the Indians.

After the Dr. had been Tribal Physician a year or two and had got something ahead they wanted a home of their own and, as the Indians had sold their lands around the Agency to the whites and the town of Quenemo was being boomed, be bought of J. K. Rankin for $400 a lot (No. 85 First Street) with a small one room house on it next to the river. The next year after the Fenns moved in came a big flood and before the Dr. could get his family out the water was belly deep to a horse all around the house. They had to get back on higher ground. Then, or before, they had lived in one of Mrs. Goodell's houses close to the one she had occupied and one of which she had run a hotel in some time. Men of means like Stevens, J. K. Rankin, and others, crowded in and for trifling sums got all the land with buildings around the Agency, except the Mill tract, Mrs. Julia Goodell's 8 acres and the 20 acres that the Mission School was on.

FROM COUNTY RECORDS

A deed placed on record about Jan. 1869 conveys 5377 acres to Rankin and Stevens for $17,338.70 an average price of $3.22½ per acre. It is signed by Keokuk, Che kus kuk, Uc quaw ho ko, Pah teck quaw, Waw com mo, Man ah to wah and Mut tut tah. These all have to sign by mark "X."

Albert Wiley, U. S. Agent Sac and Fox Indians of the Miss. Sac and Fox Agency, Kansas. Jany. 11, 1869.

Lewis Gokey, U. S. Indian Interpreter swears that he has interpreted all this instrument to the Indians carefully. LEWIS GOKEY.

Witnesses

Geo. Powers, Ira B. Munger

Warner Craig, William Whistler

William F. Goodhue, Alec Rankin

By an act of Congress embodied in the amended Treaty of 1868 these Indians were allowed to sell these lands to whites direct. The reader will

observe, however, that Keokuk was paid $2,000 for the 320 acres he lived on by Robert S .Stevens three days before a deed only being signed by Pash e ca cah or Amelia Mitchell, Keokuk's wife, for the North half of Sec. 10-17-17, witnesses Geo. Powers and Alec Rankin, and executed by before Warner Craig, N. P.. This was $6.25 per acre, but there was a good house on it, I think. I have been told that Keokuk received other consideration beside that in the deed for his improvements.

In the first deed of Rankin and Stevens there had to be placed on the instrument a revenue stamp of $17.50.

$1800. Sac and Fox Agency, Kansas, Sept. 10, 1869.

Received of Albert Wiley, late U. S. Indian, Eighteen hundred dollars, it being the balance due me from Robert S. Stevens on a deed executed Jany. 11, 1869, for the north half of Sec. 10, Town 17, Range 17 east. It being the half section of land given me under Article XI of the Treaty between the United States and the Sac and Fox Indians of the Missippi Proclaimed Oct. 14, 1868.

Signed

Pash e ca cah or Amelia Mitchell her X mark
Keokuk his X mark

Interpreted by
Lewis Gokey U. S. Interpreter
Witness

Thomas Miller
U. S. Indian Agent

This is a copy of a bill allowed Jany. 22, 1866, by Agent H. W. Martin for work done by Martin Robinson mostly on Keokuk's farm.

For breaking 6 acres of prairie for Keokuk in the Spring of 1862, @ $3.50 per acre	$21.00
Making, hauling and laying up 1000 rails @ $3 per 100	30.00
Hauling and laying up 1900 rails @ $2 per 100	38.00
Furnishing Frank Gokey, the Physicians interpreter in the winter of 1862, 37 cords of wood @$1.50 per cord	55.00
Plowing and fencing 2 acres for Ke shush	25.00
	$169.50

G. W. LARGENT, HISTORY

G. W. Largent, one of the older of the men who came on to the Reservation for a farm when it was known in 1868 that it was to be opened, took a claim on these rich bottoms, which a year later was known as the "4 mile strip steal." He and many other settlers on the same lands were willing to pay $10 per acre to the Indians for their claims instead of the usual price of $1.25 per acre for that on the upland. The land ring beat them out and got the whole "4 mile strip" tract which, being 2½ miles wide, made 6400 acres less certain half blood tracts and Gov't reservations (1223 acres) at an average of $3.22½ an acre, as shown above.

Mr .Largent and others had to vacate the lands. He then went out 4 or 5 miles S. W. of Quenemo and laid a claim. He had quite large children then. One, Geo. Largent, who is there yet, has filled the office of trustee and other positions of trust to the township and is now a leading stock buyer. The author of this series will never forget the days of the June 8, 1881, cyclone, when he with other Osage county citizens gathered on the line of that terrible finger of destruction a day or two later and helped to rebuild their homes. I was helping Mr. Largent to get his log house laid up again. He had been there 13 years and was a great lover of trees, both fruit and forest. His grove of 2 or 3 acres resisted the twister enough to cause it to leave the logs around convenient. The roof rose up and sailed in two pieces 150 feet away and dropped down in a grove of maple trees 4 to 6 inches through 30 feet tall that we had to cut a road through. He had a fine apple orchard of 50 to 100 trees, also 4 to 6 inches through, which was largely uprooted on one side. This we tried to fix up that day. The old man felt worse over the orchard than the house.

Damage done by the June 8, 1881, Osage County, Kan. Cyclone.

Number of persons killed	3
Number of persons wounded	40
Number of residences totally destroyed	50
Number of residences partially destroyed	13
Number of other buildings destroyed	75
Length of track of destruction	25 miles

Estimated loss made by Jake Admire in Osage City Free Press who drove over the ground and published full accounts of it, $100,000. It tore tires off new wagons and picked up heavy stone steps. Pianos went sailing in the air.

WA CA MO or as given by some, WAW COM MO. A CHIEF. Some time after their removal from Kansas, became the leading ORATOR, of the Tribe. In early life the 1st picture was taken in Washington. He always retained, and wore his Indian garb

Mrs. Fenn did not handle John K. Rankin's name with any gloves on 35 years after. She said the Dr. would not sign any of their petitions nor have anything to do with the business one side or the other. They were laboring in the church and Sunday School and Keokuk favored those things and let his boy Charlie associate with the whites. We have seen in Mrs. Duvall's term how he let her carry Charlie off back to Ohio with her for a 3 months' visit, and Che kus kuk was a good sober civilized sort of an Indian. In the Territory after Keokuk's conversion he became a Baptist preacher and abstained from drink.

The Mission School was never able to get the fourth part of the Indian youth into its two large commodious buildings; 39 was the most that I ever heard of being enrolled out of 233 children on the nation's pay roll. $14000 was expended from the first to last to make the Mission School a success, yet it was never appreciated by the Indians.

The buildings and 20 acres of land reserved by the Gov't at the time of the Treaty were valued at ten thousand, but no settler wanted them at the price. M. K. Myers, about 1882, bought the other 620 acres of that Sec. 16, an Act passed there in Washington ordering a new appraisement of the Mission buildings, which was done, and they were ordered sold June 25, 1883, for $795.50.

In another talk Mrs. Fenn spoke of their Quenemo church which was organized by Father John Rankin, out from Ripley, Ohio, doing missionary work at the age of 77. He organized several Presbyterian churches at Quenemo, Lyndon and other places on the Reserve about 1870. He had a son, Alec Rankin, who lived on a farm half way to Lyndon where he made his home. The first meeting for organization was held 1½ miles west of Quenemo at Warner Craig's log house. It had one big room and no loft. There were only a few there; Grandmother Craig was president, Mrs. Fenn secretary, and the others she couldn't recollect. The ladies went right to work with such good results that they got means in various ways to build the church at once; the one that the cyclone of 1882 blew down over in the N. E. Part of town. I asked for names of some of her S. S. pupils, but she could only mention one, Leida Merryweather, now Mrs. Stoolfire.

Not feeling satisfied with Mrs. Dr. Fenn's report of the Quenemo church organization, I wrote to W. T. Merryweather for more information with result of a speedy answer March 1912. Mrs. Fenn may have had in mind some preliminary meetings or meetings for organization of a church committee to solicit aid to build the church.

Quenemo, Kansas, March 14, 1912.

Mr. C. R. Green, Olathe, Kan.—Sir: I have received your letter and will try and answer your questions as far as I am able. The Quenemo church was organized February 5th, 1870, by the Presbyterial Home Missionary, Rev. Timothy Hill, assisted by Rev. Victor King, with thirteen members as follows: Mr. and Mrs. T. L. Marshall, Dr. and Mrs. E. B. Fenn, Mr. and Mrs. James Wiley, Miss Minnie Wiley, (I am not sure that Miss Wiley is right) Grandmother Craig, Mrs. Warner Craig and the two Miss Craigs, Mr. Smith, Mr. and Mrs. W. T. Merryweather. Myself and wife are all that are left here of the charter members, all the others are dead or moved away.

Our first minister was Rev. Mr. Sherrill. He was followed by Rev. John Rankin and then by Rev. McPheeters who had bought Tom Mean's farm near Bell's Hill and was with us 9 years. I should have stated that the church was organized in the Indian Mission School building.

Your truly

W. T. Merryweather.

I have known Mr. Merryweather since 1880, who has lived there about 2 miles west of Quenemo. How many children he has I do not know, but 2 or 3 anyhow—a son that run the farm, his daughter, Leida, who married a Mr. Stoolfire of Melvern. Mr. Merryweather must now be between 75 and 80 years old. In the cyclone he not only got all the timber and lighter portions of his house and stable blown away but a big stone door step moved some 20 feet.

In Dr. E. B. Fenn's story we learn of his two children, George Preston Fenn born April 5, 1858, and Estelle V. Fenn April 25, 1863, both at Guthrie Center, Iowa.

GEORGE P. FENN'S NARRATIVE

George P. Fenn was married June 11, 1886, to Ida R. Cowan of Williamsburg, and four children were born to that union. Two died young. Miss Pearl Fenn was 16 when she died at Lyndon after the mother had died and the home broken up. Florence was born in 1894 and so far as I know is the only child George has. He was married again Nov. 29, 1905, to Miss Augusta A. Brewer of Waverly. His home since that has been No. 724 North Cedar St., Ottawa, near the Santa Fe hospital. He is foreman of the Star Nursery packing plant in North Ottawa.

Estella Fenn married Jefferson Waddle, the marble man, of Lyndon in 1885 and has always lived there. They have had four

children. Their little boy baby died young; Pauline married Clyde Schriver, has two children and lives in Topeka; Ethel married Francis Schriver, has one child and lives in Lyndon; Fay Waddle is a young lady at home. So it comes about that there is no grandson to bear Dr. Fenn's name.

George says that he was 8 years old when their company moved down from Iowa. They had heard in 1865-66 there in Iowa of the opening of the 6 mile strip off the east end of the Sac and Fox Reservation in Franklin County. Some of their party had acquaintance with the chiefs and half bloods. They thought that now at the close of the war they could get a good farm in that fertile well watered and well timbered locality with good old settlements all around it at government prices, but when they got to Ottawa, which was then but 2 years old, they found the lands all in the hands of land speculators, W. P. Dole, McManns & Co., John P. Usher and J. H. Whetstone being the principal ones in Franklin County.

The party camped not far from the old Ft Scott crossing of the Marais des Cygnes at Ottawa June 11, 1866. The men busied themselves in making oak shkes to sell to the new settlers for shingles, in the meanwhile alert for some opening. This came by the last of June when George Logan and William Fleak induced them all to move up the river to their home 2 miles east of the Sac and Fox Agncy. Mr. Logan lived there and managed the Fuller and Usher farm of several hundred acres.

The party made themselves as comfortable as they could in temporary structures, but the rains and summer heat soon produced malaria there in these Marais des Cygnes bottoms, causing Uncle Milt Cochran's death and also that of Dr. Floyd's child. So father, through the assistance of Rev. Rogers, got the appointment from Agent Martin of Gov't Tribal Physician in the place of Dr. Wiley who had resigned, and in another year was appointed Agent in Martin's place. Father moved over to an empty house west of where Marshall's store now stands, perhaps a quarter of a mile out from the Agency. I went to school in the old council house to Mrs. Craig, who taught there before Leida Saylor. Father was there in Quenemo until about 1872 when he moved up to Lyndon. He was a country doctor. While there were not so many women and children there then as a few years later there was employment for all the doctors, for every claim had a settler on. In October 1879, having been appointed again as Gov't Tribal Physician to the Sac and Fox nation he went down. I took the Jack Rabbit School to teach the winter of 1879-80 and in January 1880 gave it up to join father as he had got a steady job for me as clerk in the Sac and Fox Trading store. While a railroad was now running through the Indian Ty. yet when

we got off at Claremore it was 75 miles across the country over bridgeless streams to the Sac and Fox Agency and five years later, when we moved up, conditions were no better, especially on our goods which got wet fording streams. I was also bookkeeper 2 or 3 years at the Whistler, Pickett and Gibbs Trading store and did not get back to Kansas as early as the rest. Estella came up and was married to Jeff Waddle.

This concludes the Fenn narratives. Between the three living as they did in Lyndon and having many pictures of the Indians I managed to get through the intermediate course of Indian history and when I went down to visit the Indians at the Sac and Fox Agency Nov. 1903, wherever I mentioned the names of Dr. Fenn and wife I found tokens of respect for them.

The incidents about Jane Shaw paw kaw kof given below were mostly given me by the Fenns. And in placing their portraits here with their part of the article I can feel from acquaintance with them myself that they would not have anything said here to make enemies hereafter.

JANE SHAW PAW KAW KOF

Jane, on account of her father's prominence as an orator, was one selected to go along with Fanny Goodell up to the Baldwin school. There may have been others, I have no definite information. Their expenses of schooling were all paid out of the Nation's funds. Jane got a fairly good education and was a good piano player. But something happened, she never told so that I could get hold of it, but some young white fellow whose name I dare not write here was supposed to have trifled with her affections. The girls received letters there from young fellows back at the Agency and this fellow wrote to Fanny Goodell and Jane perhaps saw it and took a fit of jealousy. She immediately quit the school, quit all ways of civilization and intercourse with the whites as long as she was in Kansas, married a blanket Indian and became no better herself. When the Fenns were carrying their second term 80 to 85 Jane would then, after an interval of ten years, come to see Mrs. Fenn, Fanny Whistler and even borrowed magazines and books to take to their Indian camp which was many miles from the Agency. They were returned in good condition. It came about that she visited somewhere where she was known and where they had a piano. The lady had company but they didn't know Jane only that she was some Indian squaw with a family. The lady played by request some music and in return asked Jane to favor them. To the surprise of everyone she seated herself at the instrument and played from memory several pieces as good as anyone. She seemed to forget from that time on the vow to lead an Indian life. Her blanket Indian husband died. She married again Wm. Shaw, one of the council men, and I think resided at the Agency. When I was there Mrs. Fanny Whistler Nedeau showed me her picture with children and one grandchild in it, altogether a group of 5. She must have been 53 and Mr. Shaw 62 then. Since that I have heard that he was dead. I talked with him through Interpreter Hurr. Jane thus in later life had the Shaw part still to her name, if she did lose the "paw kaw kof" part.

MOSES KEOKUK AND SON CHARLES--1860
OR ABOUT THE TIME OF THE REMOVAL
TO QUENEMO

MRS. GEORGE LOGAN'S STORY.

Mrs. George Logan in 1896 told me that they moved there on to the Fuller-Usher farm in 1862, where after 2½ years they only moved a little ways to the half breed Indian woman Davis' claim that Mr. Logan bought and occupied until they moved into Quenemo after the Indians left. George Logan had been on the Reservation since 1856 or 58. Perry Fuller, the Agent, was his brother-in-law. Mrs. Logan, in a talk with me, Feby. 1896, said that there were five of her folks there in the early day from Ill. and elsewhere, besides herself; the old mother Keethley at Centropolis and Mrs. Perry Fuller, (these two must have died by 1864) William Keethley of Pomona, Mrs. J. Marsden Luce, whose husband was clerk at the Greenwood Agency for many years, Mrs. B. M. Holmes, who run the saw mill that sawed out the material to build the Sac and Fox houses, and herself. George W. Logan was born May 1, 1831, near Belmont, Ohio. His parents removed to Bureau Co., the vicinity of the old Sac and Fox homes on Rock River, Ill., when George was 5 years old. When he was 20 years old in 1851 he crossed the Missippi river to see the world. Before returning to Ill. He pre-empted a claim in the Platte purchase above St. Joe, Mo. Ann Eliza Keethley was born Feby. 16, 1834. She was living at Beardstown, Ill., when she and Geo. W. Logan were married Dec. 29, 1852. She had been working more or less in Elisha Olcott's family there where the young Elisha Olcott, now a merchant in Lyndon these 42 years, was growing up. The young couple went to their claim in western Missouri. It finally came about that when the land was surveyed off that George got surveyed out. I think that they must have crossed the Missouri river into Nebraska Ty. in these days, for one of their children was born there May 23, 1859. But, Perry Fuller having become Indian Agent for several tribes I think that George had come down once or twice before they moved there for good. Mrs. Logan says that they moved there in 1856. They lived at the Greenwood Agency 1859-60. Spring of 1860 they rented a farm near Centropolis and moved on to it, the mother was there then. The drouth of 1860 obliged George to take a contract from Perry Fuller to build a house over on the

Chippeway Reserve (only 10 or 15 miles away) for an Indian. In 1861 they moved back to the Agency because George followed freighting. Spring of 1862 they went on the Fuller-Usher farm at the west side of Franklin Co. (Mr. Logan, it seems, carried this farm of 736 acres in his own name and says that he was the only one for miles who had a deed and that the Ottawa school district with school house in Ottawa 12 or 14 miles away embraced his farm and caused him to pay $42 tax the first thing. At a convenient season the farm was deeded to John P. Usher, one of Lincoln's cabinet officers, whose estate yet owns a large farm there of one or two thousand acres.) In 1864 the Logans bought out the half breed Indian woman Davis' claim and moved on it, but still managed that part of the Usher farm. They bought 30 acres on one side of Quenemo and moved there in 1874, built a good house in time and lived there until death. 10 children were born to Mr. and Mrs. Geo. Logan:

1.—Henry L., January 19, 1854, died young.

2.—Emma L., March 10, 1855, now Mrs. Benj. F. Arnold of Quenemo.

3.—Edward L., b. 1856, when grown went to the State of Washington, married and worked at lumbering and was accidentally killed three or four years after the mother gave me this record in 1896.

4.—Alice L., b. 1857, died when about five years old.

5.—Sarah L., b. May 23, 1859, when they were up in Nebraska. She was married to George Jones and living at Springdale. Ark. In 1900 there were two girls and one boy, children.

6.—Kate Carney L., b. Apr. 29, 1863. Md. Hershell Rogers of 420 Chandler St., Topeka, Kan. She died March 1, 1898 and left three boys: Fred M. Rogers, Bruce Rogers and John Rogers. One of these boys, I think Fred, lived with his grandfather Logan many years after his wife died.

7.—Albert Wiley Logan, b. July 7, 1867. Md. Maude Williams, lives in Quenemo and is a painter by trade, but of late years has operated the Quenemo Flouring Mill and been active in politics.

8 and 9.—A pair of twins which died.

10.—Carlton Errick Logan, b. Nov 14, 1873, was at home with the folks in 1896, a painter by trade. There were 6 children then alive.

George W. Logans held their golden wedding Dec. 29, 1902. A day or so later he gave me in a talk lots of history. March 13, 1905 I had him at my house. He was feeling sad. 11 of his family had died in ten months before his wife had. A daughter and son, the latter in Calif., among them who had left families. He thought all this affliction had affected his wife so that it made death easy to her. Although George Logan was 74 and more than 8 miles from home, he walked there.

CHARLES KEOKUK AND HIS FAMILY

To write this chapter of the descendants of Moses Keokuk I have to follow the Tribe to Oklahoma to the Sac and Fox Agency and date it some 35 years later. **C. R. GREEN.**

In Moses Keokuk's family, though he had three wives only one bore him a son that grew up. He had girls but they seemed to have died young, as when I visited the tribe Nov. 1903 a month after his death, I heard nothing of them, and I got very well acquainted with the whole Keokuk family at that time.

It consisted then of Moses Keokuk's widow, Mrs. Mary Mitchell Keokuk, living by herself at the Agency in the old Cheif Keokuk's residence. She was then 75 years old and had been maried five times. She seemed to be an educated, capable woman to look after the property that the old Chief had left her. As I talked with her I could hardly realize that she was the little four year old child in the wind-up of the Black Hawk war of 1832 when her mother, Julia Mitchell Goodell saved both their lives from the fury of the Ill. soldiery in pursuit by taking Mary on her back and swimming the swollen Wisconsin river. Mrs. Keokuk called my attention to many of her late husband's effects given him on his numerous trips to Washington.

I had to go to a boarding house to meet Charles Keokuk, who was at that time a widower and only two of his four children living with him. He was then 52 years old. A councilor at law, yet of such unsteady habits that one could only chance it to find him sober and in a talkative mood. He was all right on this occasion and very sociable with me, giving me much information and answering any question I put in an intelligent manner as any white man. I expect there were 8 of us men at the supper table where Charles asked a blessing and presided, keeping in check the exuberant spirits of several half blood Indians, two of whom were his own sons. And I was quite interested to see how quick after the blessing four forks darted to

the plate of beefsteak for a particularly tempting slice on top. Even in times of peace the Indian hunting traits crop out.

Charles Keokuk said that at Quenemo when quite young he had married Nellie, an adopted girl of Julia Goodell's. She is mentioned on page 36 in the list of Mrs. Duvall's pupils at the Mission School. Nellie bore him his son, Frank Keokuk, whom I met. A nice looking man of 30 or 32, unmarried. Nellie died there at Quenemo. I think Charles must have married twice after that. I met John Keokuk, age 25 perhaps, who had been off to different schools and had a good education. A writer on Indian subjects, who had learned the art of telegraphy. He was, when I was there, filling the position of government blacksmith until some opening more profitable presented itself. I was pleased to have the opportunity of talking with him at the shop and thought to myself that there was one Keokuk who would honor the name. Robert Keokuk, 18, was away at the Carlisle, Pa., Indian School. Fanny Keokuk, age 13, was there at the Agency a pupil in a white school and living with some relatives.

Charles Keokuk's home at this time was quite broken up by his unsteady habits. His last wife "La Blanc," some French white woman, that was the mother of one of his children anyhow, had left him some years back and was living over at the railroad town of Stroud five miles distant, one of the business towns of the Sac and Fox Reservation. Here the poor Indian could get his fire water if he had the cash, and here I had experience with Charles Keokuk a few days later when I was leaving Okla. He had been in town before me long enough to be feeling pretty happy over his drinks whe he caught sight of me and lost no time in asking the loan of money. I tried to be cautious, yet he got 25c away from me under plea of a dinner. This he immediately spent for drink and returned to the depot to keep me company and beg for more money. When the cars came in he reeled about so recklessly that I had to catch hold of him to keep him from falling under the car wheels. I was glad to part from him. Several months later on one of his prolonged sprees there he died in a cotton gin June 8, 1904.

A great many of the settlers of the Kans. Reservation remembered Charlie Keokuk well. He was about 18 years old when Moses Keokuk and the whole tribe were removed Nov. 26, 1869, to their new home in the Indian Ty. The father, possessed of wealth, was able to buy teams and load down with bacon, which was sold out later on to the Indians at great profits. In these operations Charlie seemed to be a lad yet at home, fully acquainted with all the business yet taking none of the responsibility on his own shoulders. He was a handsome young man and well educated and Chief Keokuk at this time had pretty much quit drinking. The Keokuks never came back to squat on their old Kans. Reservation as did the band under Mo ko ho ko, so that untold wealth was within reach of the family. John Whistler, a brother of Wm. Whistler who was a white man along with the tribe, saw the opportunity for stock raising, went into it and in a very few years was

Rev. ISAAC McCOY And WIFE. SAC & FOX AGENCY OKLA.

Mr McCoy is an educated Ottawa Indian. Born 1844. The white Missionaries Isaac McCoy and Jotham Meeker baptized and nam ed him in Franklin Co Kan. He has been a Missionary among the Sac & Fox Ind since about 1872. The Baptist Church there had 28 members in 1903. The Sac & Fox generally reject Christianity.

Mary Thorp was born at the Greenwood Agency about 1847. She is a half blood Sauk. very well known to our early settlers. She md' Munroe an Ottawa. At his death Mr. McCoy md, her Nov '73 She has raised children by both husbands. I was much pleased to call and converse with these fine christian people in 1903.

worth a hundred thousand dollars. This is the man whom Fanny Goodell Capper married some 12 or 15 years later. The Sac and Fox tribe received liberal annuities. The sale of their Iowa Reservation in 1842-45 had been a good one, yet if apportioned at that time among the 2500 Sac and Foxes would have given them a total sum to each of only $480. But by reason of the unparalled shrinkage of the tribe in the 27 years to 700, they received 100 dollars a year apiece yet. When I was there the tribe numbered 492, which included the Kansas Band (Mo ko ho ko's old band) camped by themselves over on Euchee Creek 20 or 30 miles away to the north from the Agency. This band had persistently resisted educational influences and Charles Keokuk said had lost 43 by small-pox only two or three years before. He further said that there was a good school of 80 or more pupils 8 months in the year, with two teachers. The Indian children were taken from the homes, clothed and boarded right at the school, all under the authority of the Government, but the expense deducted from the Indians' annuities. The average male Indian then (1903) had little use for hard work. Although given their farms in severalty yet letting them to the whites at from 40 to 80 dollars each per year and living on their annuities which were to run out a few years ahead. The Indians still continued to herd together in camps, largely away from the Agency, so that I did not see the majority. Those I did see being the more intelligent ones, half bloods and others living in their own homes.

Mrs. Fanny Whistler Nedeau owned and controlled more than 2000 acres, from which she drew a $2500 income yearly, with a nice $10,000 home at the Agency filled with objects of art and home keeping. Here I made my home while there. Thanks to her generosity and efforts to help me in my history gathering. Alfred Capper, Fanny and the children did not move from the Kansas Reservation when the tribe went. They, in common with many other half bloods, settled on farms, the choicest on the Reserve, sold them by the tribe in the days of the treaty of 1868 for $1.50 per acre. Capper's was a choice 160 acre Salt Creek bottom tract one mile east of Lyndon that they built a good house upon and lived there, and that remained in the hands of the family for years. But in 1873 a general exodus of half bloods took place and the Cappers went down to the Nation. Mrs. Capper and some of the children never returned. Mr. Capper did with two boys and directly went into store keeping there in Lyndon and has been at it ever since. A son, Charles, died when half grown. John Capper, the remaining son, grew up and is one of the leading business men of Lyndon.

In the distribution of farms to the half bloods Charles Keokuk was to have a claim. Mrs. Harold Richardson, of the Lyndon Hotel, was Fanny Becker. She said her father came to Topeka, Kans., 1866, and down to Quenemo to keep hotel there in the spring of 1869. They filed on the Bob Neal quarter a couple of miles west of Quenemo in the Salt Creek bottoms. Charles Keokuk was put forward against Mr. Becker and, of course, the

latter lost out. Then Bob Neal moved on to it and held it. Mrs. Richardson knew the Keokuks well and some of the above information came through her.

It has been the custom, and is yet, for the town of Quenemo to encourage visits every year of the Sac and Fox Indians back to their old Kansas Reservation. Frequently they help to pay their way up and have a big celebration over the visiting Indian delegation.

INHABITANTS OF AGENCY TWP. 1871.

Before the Sac and Fox Indians left new settlers began to come in and squat on the Reserve. According to the Treaty they had no right there until the Indians left, which was not until Nov. 26, 1869. The Sac and Fox Reserve then extended ¼ of a mile into Franklin county.

The Osage County Commissioners organized Agency Township in 1870. It extended westward from the Franklin Co. line 10 miles to David Stonebraker's on the east edge of the Trust or Speculators' Lands. Its extent north and south was 11 miles, or from the Coffey Co. line to one upon which Henry Lamond and Gibson lived, less than a mile north of Quenemo. This arrangement only lasted a year or so, when other townships were cut out of Agency territory. But this area of county included most of that occupied by the Indians—an area of 110 square miles, or 440 one hundred and sixty acre farms. Allowing some to have eighty acres would be at least 600 farms there. John W. Tracy was the assessor in 1871—I think he was also in 1870—I had to use both years' rolls in making out this list of inhabitants of Agency Township, which numbers about 867. There were at this time two laid out towns, Quenemo and Melvern, in this district.

There were many like George Logan who lived over in Franklin County, who assembled at Quenemo and whose names are not mentioned in this roll.

Mr. Tracy returned his assessor's roll to W. Y. Drew, County Clerk at Burlingame, June 20, 1871, and swears that it is a correct list of all adults in Agency Township, Osage County, Kansas. Changes were going on all the time by some selling out their claims and leaving, and others coming in. The Government gave the pre-emptor 33 months to pay the $1.50 per acre when he got his land warrant. Mo ko ho ko's Indian Band still lived along the Marais des Cygnes river.

C. R. Green

A

Wm. Adams	Joseph H. Alley	Sarah E. Allen
Jabez Adams, Jr.	Jane Y. Alley	G. W. Andrews
Robert Anderson	Wm. Ashby	Hannah Andrews
Isaac Adams	H. M. Austin	John Anderson
Nancy Adams	Minerva Austin	Cemita Anderson
John C. Adams	Elisha Allen	Jacob Arb
Thomas P. Alley	Wm. Allen	Mary Arb
James P. Alley	Nancy Allen	Wm. Allison
Sarah H. Alley	Geo Anderson	Eliza Allison
Maria M Alley	M. W. Arnold	S. R. Allen
John Arnold	Harriet Arnold	Mary Allen

B

A. K. Burditt
Martha Burditt
H. E. Bussett
Mary Bussett
E. G. Bates
Emma Bates
Abram Bird
Permelia Bird
Thomas Boardman
Adelia Boardman
Oscar Beck
Mary Beck
Richard Buckminister
Abbie Buckminister
John W. Berry
Margaret Berry
Charles Bixby
Betsy Bixby
Wm. Barker
Alfred Billings
Nellie Billings
Jas. Brown
Abigal Brown
Marcus Bridge
Fielding Buckner
Susanah Buckner
J. H. Beauchamp
Rosana Beauchamp
James Beck
Thos. Boggs
F. F. Beauchamp
Wm. Bitts
Emma A. Bitts
F. M. Bell
John Bracelain
Mary Bracelain
John A Brady
Enetta Brady
P. Barrett
Lucretia Barrett
Wm. J. Brooten
Mary Brooten
Jessie Booth
Mary C. Booth
H .G. Burnham
Nancy Burnham
John Barrett
C. F. Burney
George Briner
Joseph Barrett
Wm. Beal
Mary Beal
N. S. Briant
Amanda Briant
Wm. Bolan
Sarah Bolan
J. P. Ball
Mary Ball
J. W. Bales
Solomon Bales
Sarah Bales
Alec Blake
Mary Blake
Ephraim Bosler
Mary Bosler
John D. Barrett
Polly A. Barrett
A. Becker
Phebe Becker
B. Broderson
Peter Broderson
Ellen Broderson

C

W. A. Christian
Wm. H. Connely
Jno. M. Connely
Emiline Cookes
Cyrus Case
Faustina Case
John Chenoweth
Mary Chenoweth
Buell Cronklute
W. H. Converse
Catherine Converse
Abram Curcheom
Mary Curcheom
J. C. Crasher
Cyrus Colter
Sarah Colter
S. Calkins
Emma Calkins
Peter Chevalier
Mary Chevalier
Samuel Clark
Jane Clark
A. Collins
Martha Collins
C. Clafflin
Ellen Clafflin
Wm. W. Cook
Wm. Chapman
Charles Chapman
Jackson Corbon
Theressa Corbon
B. F. Clayton
Lewis Casten
Ready Casten
Daniel Cable
Wm. Cable
Mary G. Cable
John Calhoun
Wm. Calhoun
Warner Craig
Charlotte Craig
Mary Craig
John Craig
B. T. Calkins
L. T. Calkins
Charles Cromie
W. H. Clark
Janet Clark

Alex Crawford
Geo. J. Cooper
Joanna Cooper
James N. Campbell
J. C. Crasher

Mary Clayton
John J. Cole
Mary Cole
Wm. Correl
Margaret Correl

Timothy Cheaney
E. A. Cheaney
Sylvester Courtwright
Hulda Courtwright

D

George Darby
Mary Darby
L. L. Donnell
Catharine Donnell
H. P. Donnell
Clementine Donnell
Thomas Donnell
Charles H. Dickson
Julia A. Dickson
J. H. Dawson
Mary Dawson
Daniel Duff

J. M. Dean
Jane Dean
G. S. Douglas
Mary Douglas
Johnson Duffield
Jane Duffield
D. Duffield
P. Duffield
J. B. Dooty
Lorena Dooty
E. Duffield

Margaret A. Donnell
Pat Daugherty
A. M. Daugherty
Margaret Daugherty
Joseph Douglas
Rebecca Douglas
Charles Diew
John A. Douglas
Amelia Douglas
John D. Dyal
Ellen Dyal

E

S. C. Evans
Wesley J. Evans
Dotia G. Evans

John T. Evans
Christine Evans
S. B. Enderton

Emaline Enderton
S. B. Elliott
Mary Elliott

F

Lyman Freaks
Samuel Floyd
Hester Floyd
H. H. Ford
E. C. Ford
Wm. B. Fleak
A. Farrand
James Foster

Martha Fleak
Oran Francis
Wm. Francis
Clara Francis
Geo. H. Friend
Mary Friend
O. J. Ford
E. M. Ford

Godfrey Fine
Martha Fine
Daniel M. Fine
Dr. E. B. Fenn
Eliza W. Fenn
Wm. S. Fell ll
Jerry France or Jenny
C. B. Forsythe

G

George Giesy
Edna Giesy
John Gibbs
Elsa A. Gibbs
R. L. Graham
Lopsol Gleau
Elvina Gleau
Bryant C. Gibbs
W. F. Gosnold

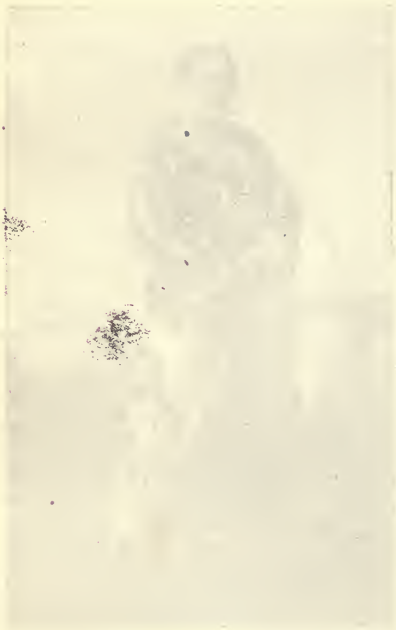
J. G. Grier or Greer
Samuel Gilbert
Matilda Gilbert
James Glass
Lucinda Glass
F. Greave
S. B. Gordon
A. S. Gordon

Gilbert Glass
John Glass
H. W. Glass
H. Guy
Emily Guy
J. G. Gordon
Mary A. Gordon
Julius Gandion

Mrs. SARAH WHISTLER, in two costumes.

The daughter of John and Julia Goodell, a half blood, married to William Whistler at age of 15, at the Greenwood Agency, she has a good recollection of events since the death of OLD CHIEF KEOKUK in 1848. I am indebted to her very much for her talks.

Mr Whistler was in some capacity connected at the Agency's of the Sac & Fox in Kan. When the Indians left he managed thro his wife to get a fine 500 acre bottom farm, now owned by John C. Rankin of Quenemo. Mr Whistler was the 1st Rep've from the Sac & Fox Reserve in the Legislature He died in those early days. Mrs. W. lives now with her dau Girty Kirtley and family, Stroud Okla. And draws support or lands from the Tribe . She is 68.



H

H. L. Hunt
Ellen Hunt
E. D. Hazeltine
Ellen Hazeltine
Price Howell
Mary A. Hoffman
Peter Hilman
Wm. R. Humphrey
Mary A. Humphrey
J. I. Handly
Christopher Hilman
Margaret Hilman
E. Hull
Lydia Hull
T. C. Hanshaw
John Halahan
Mary Halahan
Byron Hamilton
Laura Hamilton
Daniel Hare
Catharine Hare
L. B. Higgins
Ames Herndry
Ann Herndry
Archibald Hart
Caroline Hart
Eviline Hilton
J. H. Hand
Hannah Hand

Sallathel Hewitt
S. H. Hicks
Marion Hicks
E. Hughes
Catharine Hughes
Jerry Hussey
Belinda Hussey
Sargeant Hanson
Esther Hanson
R. S. Hopper
B. B. Hill
Mary H. Hill
John Hoffman
L. W. Hindman
Joseph B. Hinsman
Mary Hinsman
John M. Harper
Eliza E. Harper
E. W. Hungerford
Francis Hungerford
Charles Haslma
Catharine Hale
Irvin Hatfield
Melissa Hatfield
Joshua Harper
A. Hutchinson
R. H. Hutchinson
David Hutchinson
R. P. Hill

M. A. Holenbeck
G. Holenbeck
D. G. Hinman
Mary Hinman
R. G. Harper
M. E. Harper
Elijah Hedges
Amanda Hedges
O. Hanson
Christina Hanson
Thos. Howell
Ellen Howell
N. C. Hamilton
Lovina Hamilton
Edgar Hunt
E. Hunt
Martha Hunt
Eber Hunt
G. W. Harrison
E. Harrison
Verdonia Hon
Mary V. Hon
Hans Hanson
Phillip Huget
Thomas Harper
Daniel Hutchinson
O. P. Hastings
Joseph Hogget
Bevelley Hogget

I&J

Benj. Ide
Eliza Ide
J. H. Johnson
Eliza Johnson
Christopher H. Johnson
Lydia E. Johnson

Jennie Johnson
Jacob A. Johnson
S. S. Johnson
E. D. Jones
Samuel Jones
Sarah Jones

Alden H. Jumper
Amanda T. Jumper
Peter Jochunson
Stenie Jochunson
Henry Judd
Hannah Judd
Charles Judd

K

James H. Kelley
James G. Kelley
S. P. Kelley

John Kenny
Julia Kenny
James B. Kennedy

Geo. W. Kinney
Jane Kinney
Jacob Kauffman

E. M. Kalloch
Lucia Kalloch
Lewis F. Kaylor
Mary A. S. Kaylor
H. Kelsey
Jane Kelsey
John King
Wm. King
Samuel King
James King
Margery Kennedy
Samuel Kenny
Angeline Kenny
Elvira King
Wm. Kerr
D. H. Kenan
Amanda Kenan
J. Kennedy
Martha Kennedy
Thomas Kilburn
Magdaline Kauffman
Wesley Kauffman
Mary Kauffman
Nicholas Kauffman
Barbara Kauffman
Jacob Kounkle
Martha A. Kounkle
James Kerr
Clarissa Kerr

L

James Liston
Samuel U. Lamar
Mary Lamar
T. J .Liston
Emma Liston
James B. Lackey
Sarah Lackey
J. P. Lyman
David Larsen
Mary Larsen
Phillip Latta
Hannah Latta
E. Listom
Melvina Liston
Aaron Laning
Emma Laning
James Laughlen
Mary Laughlen
Patrick Laughlen
G. W. Largent
Mahala Largent
D. Lane
Rachel Lane
Henry Loveston
Laura Lovestone
Jonas Lawson
John C. Lawson
Willis Landon
Nancy Landon
E. T. Labarrier
J. M. Lock
Mary Lock
O. D. Lee
Harriet Lee
Wm. Lester or Lesler
Fred Latta

M

D. L. McGee
Amanda M. McGee
James L. McMillian
John E. Midlebusher
Peter Malley
Nancy Malley
E. M. McCarty
Julia McCarty
Edwin L. Moore
D. M. McFarland
Rachel McFarland
Wm. McBride
Taylor McMillian
Alex Marcourt
Mary Marcourt
B. B. Marsh
Hugh Malley
John Malley
H. C. Mathias
Mary H. Marsh
John T McLaughlin
S. S. Miller
Sarah Miller
Ellen Morrison
James Mittom
Wm. Morrison
Hester Morrison
John O. Morrison
John W. Mathers
Elinor Mathers
Joseph G. Marshall
Violet M. Marshall
Geo. W. McMullen
Abbie E. McMullen
C. C. Martin
Ella Martin
S. Mathis
Sarah Mathis
Jane Morris
J. Menely
Margaret Menely
E. Merritt
J. Y. Moore
Eliza Moore
W. G. Markley
Mary Markly
James Middleton
M. Merritt
J. Moore
G. C. Morrell
Anna Morrell
John W. McNulty
Louisea McNulty
M. J. Mathias
Wm. H. Mathias
Nancy A. Mitchell
George McMillen

Chris McNulty
Thomas Means
Mary Means
T. L. Marshall
Margaret Marshall
Henry Mays
Julia Mays
John Marsden
Jane Marsden
Sarah McMillen
Lars Mickelson
Bodel Mickelson
Nathaniel Morris

N

Noah Nelson
Francis Nelson
Peter Nelson
Neils Nelson
E. Norris
Jane Norris
Mary Norris
John B. Norton
T. M. Newton
Sophia Newton
John Naffzigger
Mary Naffzigger
Joseph Naffyinger
Barbara Naffyinger
Phillip Newcomer
W. L. Nealey
Ella A. Nealey
W. F. Nealey
Ellen A. Nealey
E. C. Newton
Hulda Newton
Josephine Newcomer

O

H. E. Oxley
Mary Oxley
J. W. Olson
L. B. Olson
O. L. Overman
Charity Overman
H. H. Opdycke
Eli Oldham
Pauline Oldham
Chas. L. H. Ogle

P

Geo. W. Perkins
Frank Pickard
Naoma Pickard
Wm. Polmanteer
Carolina Polmanteer
B. S. Pate
Elizabeth Pate
Leroy Pate
Martha A. Pate
Hiram Penny
M. J. Parks
Sarah Parks
Joseph Pickett
Joseph Patterson
Hattie Patterson
Wm. Patterson
Maria Patterson
B. G. Prather
Mary Prather
John Potts
Josept Pickett
Thos. Parker
Caroline Parker
Robert Parks
Margaret Parks
A. B. Parmquist
R. E. Porter
Sarah Porter
Rachel Porter
James G. Palmer
Sarah Palmer
Wm. H. Phillips
Sarah A. Phillips
Neils Peterson
Hans Peterson
Hiram Perry

R

John Rhiner
Elizabeth Rhiner
Daniel Rhodes
Sarah Rhodes
Joseph Roth
John C. Rankin
Mary E. Rankin
Jacob Rock
Catherine Rock
John Rankin
Jane Rankin
B. Royer
James Rogers
Martha Rogers
G. S. Rice
Eliza Rice
W. B. Riddenen
Joseph R. Rouze
Eliza J. Rouze
Andrew Richards
Lucy Richards
Israel Ransom
Milton Redenbaugh
Thomas Rankin
Mary Royer
Enoch D. Roberts
George Ragin
Martha Ragin
James W. Ragan
Mary M. Ragan
James Roberts
James Rogers
Mary Rogers
John Rogers
Permelia Rogers
John M. Reynolds

Joseph J. Riggin
Robert Ripen
Catharine Ripen
W. H. Randall

George W. Smith
A. J. Sutton
Lola A. Sutton
Joseph M. Smith
Catherine L. Smith
Joseph H. Storm
Hester A. Storm
Harvey Sutton
Jane Sutton
S. P. Smith
Robert Shreck
Susanah Shreck
G. W. Sumner
Martha Sumner
Asher Smith
Harriett Smith
Byron E. Smith
A. H. Sellers
Almira Signer
G. W. Stinebaugh
J. E. Stansill
Clarrissa Stansill
Jonithan Smith
W. Snedaker
Melissa Snedaker
James Stein
Mary E. Steen
W. W. Saulsbury
Lusinda Saulsbury
W. H. Sullivan

Charlotte E. Rankin
Stamp Royster
M. Royer

S

Abner Stevens
Rebecca Stevens
C. M. Sipple
Lizzie Sipple
Samuel Stump
Thomas J. Sumner
Wm. Smith
Wm. Suander
S. M. Smith
Mary J. Smith
C. C. Scott
Mary Scott
E. G. Sibert
T Shrader
Pauline Shrader
Charles Shea
Maria Shea
Margaret E. Shrieves
C. W. Shays
Sarah Skarset
W. H. Scott
Margaret Scott
H. C. Seagers
J. R. Sutton
Frances Sutton
Jesse Standback
Clarinda Standback
A. G. Seymour
Lettie Seymour
Sarah R. Stevens

Harriet Reynolds
Wm. Ransom
A. Ransom

Louisa Sibert
John Seeley
Hariett Seeley
Levi Shrader
Wm. L. Smith
Sarah Smith
C. S. Smith
Maggie Smith
Jacob Shreves
Mary Shreves
John D. Shaffer
Jessie P. Shrick
Elizabeth Shrieck
T. J. Smith
Mary C. Smith
W. L. Signer
H. L. Stevens
Emma Stevens
J. Servison
Samuel Snow
Jane Snow
Phillip Stofful
J. Q. Sook
D. T. Stonebraker
J. A. Stonebraker
Wm. Smith
O. S. Starr
Mary Starr
L. or S. M. Stevens

T

John Tontzenhizer
Adaline Tontzenhizer
C Thompson
Rachel Thompson
John Tyree
Eliza A. Tyree
Geo. W. Towle
Betsy P. Towle
George Trance

S. M. Thompson
Nancy Thompson
Wm. Trakes
Sophia Trakes
R. O. Tompson
Susan Tompson
C. M. Thompkins
Sally A. Tompkins
Leander Thompson

John W. Tracy
Hannah Tracy
A. G. Tuller
Nellie Tuller
Andrew Tunnan
Henry Thomas
Eliza Thomas
James Tripp
David Tripp

V

Samuel Varner
Margaret Varner

Robert Vanarsdale
Nancy Vanarsdale

P. Vanarsdale
W. S. Varner

W

Wm. A. Wilson
Catharine Wilson
James L. Woods
Elizabeth Woods
J. J. Worley
Sarah Worley
A. M. Wilcox
Elizabeth Wilcox
J. G. Want
Elizabeth Want
G. W. Williams
M. S. Wagoner
Elizabeth Wagoner
James M. Woods
Lytle Woods
Mary Woods
Peter S. Withington
Jane A. Withington
John Walburn
Jacob Wilson
Mary Wilson
L. M. Warner
S. A. Warner
A. R. Wiley
G. A. Wiley
Geo. W. Wildon
Adaline Wildon
J .Wilkins

James Wiley
Julia Wiley
C. E. Watkins
J. W. Watkins
Andrew Wood
Jane Wood
A. Wiley
Ann Wiley
Harrison Withington
David Washington
Margaret L. Washington
A. M. Wilson
Jugabo Wilson
Samuel Wilson
Thomas Williams
G. Wilson
Elizabeth Wilson
Leonard P. Woodmus
Hugh Woodmus
James Woodmus
Henrietta Woodmus
J. D. Wilkinson
Sarah Wilkinson
John White
Susan White
N. G. Wilson
Mary Wilson

Wm. Wentworth
Wm. Whistler
Sarah Whistler
W. J. Washburn
Medora Washburn
T. M. Whitlow
Lovina Whitlow
Emeline Washburn
John Watts
P. J. Watts
Margary Watts
James Wallace
Kate Wallace
J. Wilkerson
O. C. Williams
Emma Williams
Samuel Wheeler
Millicent Wheeler
George Weber
Neal Woolard
Lucy Woolard
L. T. Whittaker
Melissa Whittaker
Hatcher Wells
E. Wells
Uriah Watkins
John Wentworth

X Y Z

August Zable
Sophia Zable
J. W. Zinn

Eliza J. Zinn
John F .Young
Joel Yager
A. Yager

Maria Yager
N. E. Young
Mary Young
Charles Zable

SHAW KAW PAW KOF

Dr. Fenn, who never saw him but who heard much about him—when he came in 1866 said. He was a great orator who must have been the oracle of the tribe from the days of Black Hawk. He was not the wild impassionate kind against the United States. When they built the houses for the Indians he chose as his location a nice bottom near the mouth of Tequas Creek and had a good frame house built that a Mr. Bury lived in and his son-in-law Humphrey also in or near there among the first settlers one mile south of the Marais des Cygnes on thesouth side. Shaw kaw paw kof had 2 girls that are mentioned in the history of the schools. One, a little 10 or 12 year old girl, was a pupil in Rev. Duvall's Mission school where she accidently caught her dress on fire at an open stove and burned so that she died. The other girl was Jane who, when that happened, was probably up at Baldwin along with Fannie Goodell at school. Jane is alive now, the wife of one of the Indian Council.

Shaw kaw paw kof is spoken of in the Indian history by several. Dr. Fenn explained his suicide as one that was common among Indians, who when getting old or helpless did not wish to burden their relations with care. He began to decline with consumption and feeling that his days were drawing to an end he called his Band together, for he was a half chief, chanted his death song, seated himself on a log and with a gun showed his braves how to die by a bullet through his heart.

JULIA GOODELL

Was of Sauk and Winnebago stock. Born in Wisconsin about 1810. Died at the Sac & Fox Agency, Indian Ty., June 8, 1880. When young she was the Indian wife Lieut. (.....- Mitchell, an officer of the army stationed in Wisconsin, who about this time, 1826-27, left the army and became an agent of the American Fur Co., of which Jacob Astor was the head. Mary Mitchell was born to this union in about 1827. This child, after five marriages and a life time of history, became the wife of Moses Keokuk and is alive to-day so far as I know. Julia Goodell got mixed in with the Sauk under Black Hawk and was in that war of 1832 in Ill. and Wis. At the battle of "Wisconsin Dells" between the Illinois Volunteers and Black Hawk's forces when the Indians were, without exception of brave, squaw or child, most unmercifully chased, shot down and drove into the Wisconsin River which was at flood tide that July, Julia saved the life of herself and child by lashing it to her back and plunging into the waters while many were being shot while swimming to the opposite shore an eighth of a mile away. How she was helped out after being carried around in a whirlpool by her Winnebago Prophet kins-

man; how her child, Mary, was eventually educated in Philadelphia, and Julia, the mother, in 1840 became the wife of John Goodell, the official interpreter of Agent Joseph M. Street, and her family of several children, two or three of whom are alive yet, all makes history enough to be in a small book by itself.

She experienced conversion to christianity under Rev. R. P. Duvall near Centropolis about 1860—perhaps the first one in the tribe. She proved in later years to be a veritable "Mother in Israel" to all, whether whites or Indians, who came her way. This testimonial and picture I present in the name of Mrs. Dr. E. B. Fenn and Mrs. Fannie Whistler Nedeau, who lived in the home or beside it for years and knew well the various incidents of Julia Goodell's life from her frequent talks about it.

Julia and John Goodells Portraits will be found on page 56. Mary Mitchell and Sarah Goodell's are also given as they are all that are left alive 1912 of Julia's children by the two husbands.

CHE KUS KUK

Che kus kuk was one of the head chiefs along with Keokuk. He seems to have been the leading representative of the Fox tribe after Powesheik's death and thus when that part of the tribe demanded a head chief the Gov't appointed him in Agent C. C. Hutchinson's term 1862, and he so continued until 1889, the period of his death, when Mah ko sah toe was put in. This gave Che kus kuk a salary of $500 a year, for 27 years. Mrs. Fannie Whistler Nedeau says that Che kus kuk was the last full blooded Fox Chief left, that he was a cousin to Mother Goodell. It was undoubtedly the fact of his good salary that kept him from going with the Fox Indians to the Agency established after the war at Tama on the Iowa river. I presume from inquiries that I have made that there are at least 75 or 100 Fox Indians or half bloods that remain with the old Mississippi Band of Sac & Fox in Oklahoma yet.

Mrs. Fenn was telling me how she went along with the Doctor to visit several Indians about 1867. Che kus kuk, when the offer in 1860 was made to build houses on tracts if they would select them, chose as his location what would now be the N. E. corner of N. W. ¼, Sec. 5-17-17, or else on the S. E. of Sec. 6, on Salt creek perhaps 3 miles up the stream from the agency. Dr. G. W. Miller was one of the first of the new settlers to live in Che kus kuk's old stonecabin. There were two or three buildings here all of which are in ruins. He lived here until they left Nov. 26, 1869. He was a sober, sociable, honest Indian, who was much around the schools, stores and Agency—generally working in harmony with both Keokuk and the agents. I will not repeat

what has been said by various persons in their narratives or in my history thus far.

He sent his boy, Joseph Che kus kuk to the Mission school and later to asubscription school conducted by Leida Fox whose narrative is in Vol. 3.

He was in Washington once or twice and from the Gov't Indian gallery I got his picture. It occurs again in the group taken at the Sac & Fox Agency 1882 for the benefit of special Agent E. B. Townsend, which the reader will find by turning to a group of Indians the front row sitting down. Che kus kuk is the only one in the group with a cap on or bear claws necklace. Many of the settlers of this day who were boys when their parents came to the Reserve either knw Ch kus kuk or have heard pleasant anecdotes about him. He never made any effort to become rich. He was free hearted with both whites and Indians.

Che kus kuk was well known to the Fenns. They went and called on him once, in a wigwam then somewhere on Salt creek. He came to the Doctor's home once to have a tooth pulled but as the Doctor got ready to do it he was fearful of its pain and in spite of Mrs. Fenn's talk opened the door and put off to the traders store, where the Doctor followed him. In an hour or so the Doctor pulled it for him, when he wrapped it up carefully in a piece of paper and requested theDoctor to give that to his white squaw and tell her he was "no squaw afraid to have tooth pulled."

Mrs. Fenn spoke of him very highly, of his uprightness and great intelligence. He ate at the Doctor's table and had good table manners. They knew Joseph Che kus kuk—he is dead now, as well as his father.

When the Doctor and wife lived at the Agency in Indian Ty. a man and wife who had traveled 7 years came there to learn all about the Sac and Fox Indians. Though they spent all summer there they gleaned but little information. The Indians seemed to have no wish to impart talk; answered didn't know.

When the Creeks went to war with some Indians, 1879 or thereabouts, they came via the Agency and left $28,000 in money with Keokuk, who buried it and kept it safely until the Creeks came back and claimed it.

A Picture of Che kus kuk will be found on page 40.

Moses Keokuk
1862 64

John Goodell
Interpreter

Shaw paw kaw kof
Black Hawk Band

SHAW KAW PAW KOF

Dr. Fenn, who never saw him but who heard much about him—when he came in 1866 said. He was a great orator who must have been the oracle of the tribe from the days of Black Hawk. He was not the wild impassionate kind against the United States. When they built the houses for the Indians he chose as his location a nice bottom near the mouth of Tequas Creek and had a good frame house built that a Mr. Bury lived in and his son-in-law Humphrey also in or near there among the first settlers one mile south of the Marais des Cygnes on thesouth side. Shaw kaw paw kof had 2 girls that are mentioned in the history of the schools. One, a little 10 or 12 year old girl, was a pupil in Rev. Duvall's Mission school where she accidently caught her dress on fire at an open stove and burned so that she died. The other girl was Jane who, when that happened, was probably up at Baldwin along with Fannie Goodell at school. Jane is alive now, the wife of one of the Indian Council.

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THE KEOKUK-GOODELL-SHAW KAW PAW KOF PICTURE

Mrs. Fannie Whistler Nedeau was showing me an ambrotype that she prized much. One time at Fort Leavenworth John Goodell had taken Keokuk and the orator, Shaw kaw paw kof, into a gallery and had their pictures taken along with his. I guess the only one ever taken of the great orator and, as it was taken in war days shortly before Shaw kaw paw kof shot himself through the heart, is one of historical value.

C. R. GREEN'S HISTORICAL AND GENEALOGICAL PUBLICATIONS, FROM THE START—1893.

The Ezra Green Family History and Geneaology. Litchfield Co. Conn 1754. Remsen, New York. 1824. 1893 scarce 100 pp paper $ 2.

Border Ruffian Troubles In Kansas. scarce 1899. paper 50 cts.

Twice A Pioneer. Gen'y of the Peaslee, Stonebraker Fam. 1897 pa

Patriotic Lyndon. History of many oganizations. 1897 pa

Quantrell's Raid On Lawrence. 1899 pa

History of 4 Lyndon Churches. 1901 pa

"Us & Our Neighbors". A Historical, Genealogical, Directory of 3200 people abont Lyndon, Kan. 50 pp 1900 paper 25 cts.

The Dryden Barbour, Family Hist' and Gen'. From Thomas Barber' of Winsor Ct. 1640 1911 paper $1.00.

The Isaac Haskins, Family History and Gen'. From Captain George Haskins, of Dartmouth Mass. 1775. 1911- paper 50 cts.

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'IN KEOKUKS TIME ON THE KANSAS RESERVATION". Rready Jany 1913. 86 pp. Paper 35 cts. marble boards, 50 cts.

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Vol 3 Old Ridgeway, And Along the Santa Fe Trail. Largely made up of Pioneers' narratives, lists, church histy 98 pp printed.

Vols 4 & 5 ANNALS OF LYNDON. 300 pp are printed, and like Vols 2 & 3 awaiting their turn to be illustrated and bound. There are many articles about the Sac & Fox Indians through these books. the half tones—30 or more, show the Indians up well. I want subscribers to the whole series at $ 5.00 and they can take the 2 years to pay in sums along as I deliver the books.

There are 2 other works not described now to make the series.

1913 Charles R. Green. Olathe, Kansas.

Historian and Publisher. Member Kan. Hist'l Society.

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THE GRANDSON "QUENEMO"

The one standing

With Fellow Tribesmen at the Carlisle, Pennsylvania School

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PIONEER NARRATIVES OF THE FIRST TWENTY-FIVE YEARS OF KANSAS HISTORY.

HISTORY GIVEN OF SOME OF THE SAC AND FOX INDIANS

ILLUSTRATED WITH MANY PORTRAITS OF PIONEERS AND INDIANS

Leida Saylor's Story
The Old Sauk Indian, Quenemo
Henry Hudson Wiggans' Narrative

INDIAN PAMPHLET NUMBER ONE

CHARLES R. GREEN

JULY. 1912 OLATHE, KANSAS

MORE EARLY DAY HISTORY BY ONE OF THE FOXES.

Rev. Jared Fox preached some time for the Presbyterian Church at Lyndon. His son Elliott H. Fox in his duties as a deputy county officer along about 1872 seems to have been married there May 1, 1872 by his father to Leida Saylor, who, while a resident of Lyndon, was one of the county teachers Elliott H. Fox and wife's name are on the Lyndon Presby. Church Roll. Some years later they removed to Des Moines, Iowa, where Mr. Fox has lived since, engaged in the commercial work. When preparing my history of the Sac & Fox Indians and their days at Quenemo I learned that Miss Leida Saylor taught the first public school in Quenemo. I wrote to her for her narrative of that early day—1869 and '70—before the Indians had all been removed. While the story has but little to do with Ridgeway, yet not having been printed yet, I introduce it here to show the reader a history of that section then. (C. R. G.)

LEIDA SAYLOR'S NARRATIVE.

In the fall of 1869 my grandparents, Mr. and Mrs. Bales, sold their farm, 6 miles north of Des Moines, Iowa, and with four of their youngest children and families, bid good bye to Iowa and sought homes in Osage Co., Kansas. There were three other families joined the company and I was invited to take the trip with them and as it was to be overland I gladly accepted, having often heard my father and mother tell of their trip by wagon from Indiana. There were many pleasing features but also many disagreeable ones, such as sticking in clay on some of the Missouri hills but the pelasant days with the ever new sceneries and the pleasant anticipations of a lovely spot to pitch our tent, swing on the big pots over camp fires and the gathering around the evening meal to talk over our different views and experiences of the day and the rest we enjoyed either in some beautiful grove or high rolling prairie (which I enjoyed more than the groves, especially in the evenings, as I had lived all my life in the heavy timber along the Des Moines river and it seemed as if the moon had never shone so brightly as those evenings and those Kansas breezes were something new to us all.

It was one beautiful evening in Otcober that our train of 8 or 10 covered wagons drew up in front of Mr. Knoughs, north of Salt Creek, and S. W. of Quenemo. After a pitched camp and rest of a day or two Mr Bales and his families moves down into some stone houses near the Marais des Cygnes. Mr. William S. Fisher (who was buried last Wednesday) and his little daugh-

ter had hauled a load of household goods for Mr. Bales, after spending a week looking over the country, expected to start back to Iowa Tuesday and I was to accompany them, having only asked for a six weeks vacation. As we sat around those great cheerful fire places, one in each room, we already began saying what we wanted before parting. Mr. Jake Bales, who was on a visit from Denver, Colo., to his parents in Iowa, accompanied us on the trip, thinking perhaps he ought to stay and help his father and mother locate, proposed that it would be a fine thing for my health if I would spend the winter with them. After some deliberation I decided if I could get something to do, so as not to be an expense to anyone, I would be only too glad, as I thought I had never seen such sunsets, such an Indian summer or Fall, never nicer was known, and those tall grasses, high as a man's shoulders on horseback. So on Monday morning immediately after breakfast Uncle went to town (Quenemo) and in less than two hours was back with the word to get my hat on and go down and see if I would like what he had found for me. In a very short time I was sitting in the parlor of Mr. Whistler's home, learned how anxious he was to have a successful school and school methods established and I entered into the idea very heartily and in two hours more I was signed for 4 months school, to commence the next Monday, but I frankly admit that when we (Uncle and I) went out to the wagon to go back to our stone hut, I was almost sorry, for I was startled to see many Indians stalking around, since I had always been taught to be afraid of them. Next Sunday eve found trunk and me domiciled in Mr. Whistler's home and Monday morning at 9 o'clock I called to order perhaps 15 to 20 pupils and such a mixture, whites, half Indian, and a few full bloods and two little lone negroes. I put all the energy and Chirtsianity in it possible and felt a new field was opened up to me and could perhaps see the result of my labor in shorter time than here in old organized districts and we were all getting on pretty friendly terms when to my utter astonishment, the third or fourth morning, in walked four big Indians and now and also after I learned them, I knew they were as much astonished as myself, for they hesitated, looked from face to face and then planted themselves down on either side of the big stove and decided to take in the situation. Then spying Leo Whistler, they began questioning him, but hewas so small he hardly knew how to tell them, and do you ask what I was doing all this time? Just did manage to get to my chair behind desk without falling and "was frozen stiff with fear." They surely did not at that first call find in me a very genial hostess, I did not move nor speak and soon as they were gone I collected myself enough to say: "Be dismissed till

after dinner." I could scarcely swallow a mouthful of dinner, but Leo had told his papa of our visitors, so you see I did not have to enter complaint, but he (Mr. W.) understood and told me to pay no attention but for several weeks I had few strange callers and finally mustered up courage enough to tell him that I wished he would get some one to take my place, but not a bit of it would he listen to, but called a council meeting and had as many together as possible and sent word to the rest of what was being done. You see our school was in their council room and on their coming into town and seeing big smoke comig from chimney very naturally concluded there was business on hand and as they were to be moved to Indian Territory soon and as many of them were loath to give up their homes, of course they expected to be posted in the affairs. After they fully understood matters I often noticed a twinkle in their eyes as I was passing, and some allusion made as to "Pale Face 'fraid." A cousin of Mr. Whistler's wife, Old Chickaskuk, made it a past-time to step behind the sitting room door and as I would enter drop his hands over my eyes and then chuckle, but I must say right here that there was enough of the gentleman about him to never do it unless either Mr. or Mrs. Whistler was in the room and then how they would laugh! but it took me a good long time to see where the fun came in, for my blood would run cold a ndmy heart almost stop—but before the term expired Crickaskuk and I were very warm friends and he would often walk out almost to Grandpa's with M. C. Bales and me on Friday evenings. As to the officers of the school board at that time I do not think there was any organization as I know that Mr. Whistler paid my salary from his own pocket, $30.00 per month. The last two months of school were a real pleasure and I was almost sorry to come north. We had our church and Sunday school, also in the Council Room The Rankins, Dr. Fenn and family, Mrs. Dr. Wiley, Becker, Young, Wilkins, Downs, Hullibarger and Bales were all active workers in both church and S. S. work and many others I do not recall.

I returned to Iowa in March, 1870, only to talk of Kansas so constantly that my father, Mr. J. P. Saylor, who had been an invalid for years, decided to try the change of climate and we started on the 26th of May and arrived at Lyndon June 14th. In Sept. I went down to Quenemo and between us we arranged our school work for the year. The next thing was to drive to Burlingame and take examination for certificate under C. G. Fox and Mr. Kirby. On our return we found the prairie on fire from sparks from engine and it was almost a drive for life for a few miles and for a long distance two large wolves led our procession in the race. By this time Old Chief Keokuk had

become interested in the school work and was often a visitor with Mr. Whistler or Johnnie Goodell as interpreter. His son Charles Goodell was an apt scholar and quite an artist and I encouraged him all I could and wanted him to go to Lawrence or Topeka to an instructor. Our fall term opened with many interested in the work and in each other, a fact I have so often noticed where nearly everyone is a stranger, they seem more sociable and anxious to do something for someone. We got along fairly well in the little council room until after the holidays, when the big boys started and then we were sorely taxed for room and our accomodations were few. At this time I had to have assistance from some of the larger pupils. Miss Frankie Wilkins and M. C. Bales and one of the young boys would hear classes in the primary grades and often have I remained with scholars of the more advanced classes and also some few in as low as 3rd grade, until pitch dark to help them thro the day's lessons and to bring out the practical parts; but for the Spring term we were glad to go into the new building, if only the shell it gave us something for breathing room, more than one blackboard, a place to hang maps without having to place and replace for each different class, also hat and cloak room, and what I enjoyed fully as much as anything, a wash room, how I did have to explain and demonstrate to that Board the real necessity of that one luxury; and I feel pretty sure that Mr. Whistler paid that extra amount from his own purse. You know "seeing is believing" and I often invited our friends to come in and take a peep at us as soon after assembly as possible. But perhaps you don't know that those were my most trying ordeals, the majority thought "larnin'" was alright but not a few thought it all a stuckup notion to want a basin, combs and towels, the two latter I furnished myself and did extra work and made little things for Mrs. Whistler's colored girl to put them through on her wash day. Frankie Wilkins and some of the larger girls took turns in ironing the towels. I often reminded myself of the Caricature on the advertising list of Peck's soap; but you would have enjoyed and also been surprised how soon each one would notice if an untidy one would slide into seat. That was my first in kindergarten work, so far as it went. I boarded with Dr. Wiley, Dr. Fenns and Mrs. Isaac Goodell for the first three months as Whistler's family were in the south camping in regular Wickiup style.

Mr. John K. Rankin was a good help, often sending into the school room ribbons and remnants of bright colors for decoratig. The last three months of the term which closed 1st of April, were very hard months for me and many were the evenings when on going to my room I would feel I could not

go another day, but I was carrying too much, as I had a quite large music class besides my school work. Our social work was on the whole enjoyable as Dan Lafferty and sister, Miss Ellen Lafferty were added to "our crowd which took everybody that would work with us," we made the winter months pleasant as well as profitable in the way of little sociables and church suppers to which everybody would donate and then pay so much for supper beside and nearly every one was such a willing worker, quite different from what we find in our large city churches of today, plenty of work but few workers. The following summer (that of '71) I spent on the farm, ½ mile N. E. of Lyndon and I thought I'd make butter and raise chickens, etc., but Mr. Whistler had set his heart on doing what he could in an educational way and having tried a subscription school and not successful, resolved on another trial. The district had rapidly filled as there were 2 or 3 families on nearly every clear spot, and as most of the people were of the "Horace Greely" kind—"Go west and grow up with the people," nearly all had families of children of school age and I felt I could not undertake the responsibilities I knew were before anyone who had the interest at heart and I knew I would ask for broader ideas and more advantages, and therefore could not accept the small remuneration, $40.00 per month, but open hearted Mr. Whistler and a few more generous gentlemen said if I would take hold of it they would see me through. You know there always had been growlers and of course they were still in style at that time. But I renewed my energy and we went to work and I freely confess it was one of the happiest years of my school work.

All this time we were working in the Churches and S. S. A new M. E. and a Presbyterian Church were built north of the town out toward the old Keokuk home. While I was a born Methodist I could always fall in line and work with any of God's people, but please do not think it was all sunshine and pleasre, many were the dark days and heartaches, for of course we are all mistaken in judgment at times. The winter was quite severe at times, but not of long duration. But time went by with an assistant most of the time and of encouraging different scholars in hearing classes recite to give themselves the practical knowledge. I acting as principal, we accommodated an enrollment of 90 scholars, with almost 70 in daily attendance and I was receiving $61.00 per month and an allowace of $10.00 for helpers. We closed the school year on the 1st day of April with a "great exhibition for the day" in the M. E. Church and when I went to my home I was booked to go down to the Indian Territory in Sac and Fox Reservation and open and carry on the schools, for which I was to receive $600 in gold and ½ section of land.

But while I was on my vacation to Iowa the dread messenger death entered Mr. Whistler's home and took him away. I dared not think of going so far from my family and seemingly alone, therefore gave up the proposed work in the Indian Territory, for which I have many times regretted, for surely we who are left should be willing to take up the cudgel and carry on any good work that may have been so carefully planned.

So if we were just talking I might tell of other little incidents, many of our little home socials, where Mother Goodel and Miss Fanny and Isaac Goodell were so prominent. Of Mr. John Goodell, with all his Indian dignity and of Mr. Whistler's colored boy, Ben, a typical Southern darkey, and of those dreadful prairie fires in that tall grass north of Salt Creek on the high rise of ground; they were dreadful and yet beautiful. The fiery flames seemed to lash their tongues into the very Heavens and many were the evenings that objects in our rooms were made plain by the light from the fires, but of course with all its grandeur it many times carried destruction. Now if I was in the habit of using slang, I think I could hear you say, ring off, so by adding that I knew of nothing that would give me more pleasure than a visit with Quenemo and Lyndon friends, I am, Respectfully,

MRS. LEIDA SAYLOR FOX,
916 Grove St., Des Moines, Iowa.

Mr. Elliott H. Fox and Leida Saylor Fox have four children. In 1905 the record was: George Fox, 28 years old, married and living at Duluth, Minn. Bessie Fox, married and living in Keokuk, Iowa. Fay Fox, living at home. Kenneth Fox, living at home.

Mr. Fox travels over the Northeast and Northwest parts of the U. S. in the interest of a Flour Mill in Des Moines—has been at it 24 years.

The Mr. Whistler that Mrs. Fox alludes to was William Whistler, who married Sarah Goodell, a half Indian and who was the first Representative in the State Legislature from Sac and Fox Reserve.

There is much more history and lists of pupils of that early day down at Quenemo that I do not attempt to give in this Ridgeway History, as I got it for the Quenemo work. C. R. GREEN.

Contribution By Albert M. Winner

Real Estate Agt. 529 Brooklyn Ave., Kansas City, Mo. April 25, 1912.

During the winter of 1862-3-I a boy of 14 yrs. was at Baldwin Kansas—working for my board (and I earned it) and attending Baker. Among the pupils—Was Charley Keokuk and Joe Chic kus kuk or some such name and an Indian girl about 17 or 18—called Jane Goodell—I do not recall her indian name all Sac and Fox people—I recall—late one evening seeing a light in the old park and going over found the two boys had killed with bow and arrows several birds and had them spitted on twigs cooking them—I joined them and had a bird but I do not think I ate all of it—no salt—and being a little dubious in regard to how fully it had been (un) dressed? I think they must have been 10 or 12 years old—silent and queer little fellows—I have often wondered how the hunting instinct developes in children and especially among those of the primitive races—Is not Keokuk the present Chief? One cold afternoon—I came into the kitchen with a basket of chips—it had been sleeting and the chips were coated with ice—Jane was sitting on a low stool—crouching over the fire—she had a dress on cut rather low in the neck and as I passed her—I dropped one of the ice covered chips down her waist. I did not think until the thing was done—but I had good cause to remember it for it was many days before all the black and blue marks and scratches went away—I was living with Old Nathan Taylor and it took me a long time to get back into the good graces of the Methodist brothers and sisters. I suppose you know all these people so I will not write about them.

I came to Kansas—September, 1858—My father one year earlier.

I think that this Indian girls name was Jane Shaw paw kaw kof. C. R. G.

The Sauk Indian, "QUENEMO"

By C. R. Green, Historian, Lyndon, Kas., 1903.

Among the mounted papers on file in our Kansas Historical Society articles, is one contributed to a newspaper in 1894 by the late Maj. Henry Inman author of the Santa Fe Trail books.

It is a very readable article entitled "How the town of Quenemo was named." However like many other tales and traditions handed down to us by the pioneers of the days when many Indian tribes dwelt here in Kansas along our streams crowded together in some cases, 50 years ago, this Quenemo story will bear some sifting out.

Why! Said an old pioneer to me within the year who lives within four miles of Quenemo and has lived in the territory now called Osage county since November 14, 1854. I thought Quenemo was named from a woman, the wife of the Sac and Fox Indian interpreter John Goodell, the woman who in the Black Hawk war swam the Mississippi river with a child on her back to escape being shot down by the soldiers.

Maj. Inman's story is nearer the truth than anything that I have ever seen in print, but living on the Sac and Fox Reserve these twenty-three years and improving every opportunity to interview both white pioneers and many half blood Indians I feel that my investigations have not been in vain and that my story can be substantiated.

One of the pioneers of the Reserve who came to Kansas in 1855 just in time to be one of the defenders of Lawrence against Sheriff Jones and his friends from Missouri, in time became a Government employee among the Sac and Fox Indians at Agency Hill and says one of his first jobs was to assist in making a coffin for an old chief named Quenemo and he also assisted in the burying of him. That was in 1863 I suppose in the new Indian burial ground up at the large Mission building on the Hill. O. S. Starr, O. C. Williams, Elmer Calkins, George McMillen and others all settlers of 1869 and '70 on the Reserve S. W. of Melvern along the Marias des Cygnes knew Quenemo very well and during the 70's when as one of Mo ko ho kos Band, later known as the Kansas band, he continued to live along the river in his wicky-up with his second wife between Melvern and Olivet and worked for some of these settlers I think they are right, Mr. Calkins says that he was alive as late as 1880 for he lived on their farm. Finally when down in the Indian Ty. after his annuities dying there and was buried in his blanket by his fellow Indians on Deer Creek.

Oh! the joys of a historian. To add to my confusion a sister historian took up the cudgel against me and managed to bury on the classic banks of "The Swan River" right here in Osage "My Old Indian Quenemo." So this time out of desperation I helped pay the expense of a young man who having Indian blood in his veins was going down to visit relatives and see to business among the Sac and Fox Indians in the Indian Ty. I asked several questions in writing and he wrote down the answers. He went to the old Chief Moses Keo-

kuk who is yet alive more than 80 years old and whoseonly wife now is the well known half breed woman, Mary Mitchell Means, the child in July, 1832, who was carried across the river on the squaws back above alluded to. Keo kuk said Quenemo died down there some time prior to 1880 and was buried out about 1½ miles from the Agency.

While the Sauks never learned to talk English very easily yet they could understand and make replies by signs and a few words, so that Orlando S. Starr drew out considerable history from Quenemo as he helped him to hoe his crops and ate at his table. Investigations on Starrs part satisfied him that Quenemo was born of a union of a Sauk warrior and an Ottawa or Seneca squaw about 1805-8 back on the banks of the Huron of the Lakes in what would now be Huron Erie or Sandusky counties, Ohio. At the close of the 18th century there use to be an Indian town by the name of Pequatting on the Huron river 6 miles from Lake Erie. The city of Milan birth place of Thomas A. Edison and your humble servant has occupied the site of that old Indian town now nearly a century.

Black Hawk and his Sauk followers were allies of the British and every year back in the beginning of the 19th century were going back and forth from their homes on the Mississippi river to the British Post at Malden, Canada, where they received presents for their faithfulness though living in United States Territory. These Indian warriors roamed a long ways from home. I find in Missouri history that large bands of the Sauk use to hunt as far south, 100 years ago, as the Ozark mountains on the south side of the Missouri river. So we can account very well for this union of Sauk with Ottawa. What pleasant hunting grounds they found in Michigan and Ohio. They were at peace with all these tribes then which only a few years later were moved to the Kansas, Nebraska Indian Territory.

Quenemo says that he remained there on the banks of the Huron until after two Indians were hung for murder July 1, 1819, at the county seat, Norwalk, O. These were the Ottawa Indians who had murdered a white peddler and it is a matter of court record in my old county of Huron. Quenemo now perhaps 15 removes west, of his history beyond the Mississippi fighting the Sioux or what part he took in the Black Hawk war of 1832 or whose band he stayed with in Iowa on the Des Moines Sac and Fox Reservation. I know not, in October, 1845, they left Iowa and went by land southward led by their agent, John Beach to Brunswick, Mo., near the mouth of the Grand River. Here they could be fed and more easily looked after because of the steamboat service on the Missouri river to and from St. Louis the great western Indian agency. By treaty they had in 1842 faith fully promised to give up their Iowa Reservation by October, 1845. The 2400 Sac and Fox conferate tribes were to receive more than a million dollars and a new reservation in Kansas. When they moved from Iowa the question had not been fully decided as to the exact location of the new reservation. That winter of 1845-46 it was settled and **Keo kuk**, the father of Moses known as the **watchful Fox** with most of the confederation moved in the Spring up on to the Wa-ka-rusa

what later was Douglas county. That year they raised treir squaw patch gardens there while Agent Beach had the agency buildings known later as Greenwood Sac and Fox agency built. So that by fall of 1846 the Sac and Foxes that had kept with Keo kuk and Agent Beach gathered there. Some four or five hundred Indians went off visiting the Iowa and Sac and Fox band which had located west of the Missouri River on the Great Nemaha in the neighborhood of what 10 years later Highland, Kansas. Mo ho ko ho ko was of that band, but I think Quenemo stayed wth Keokuk or some of the other chiefs. ' As I understand it from inquiries Quenemo never was really a chief, though always spoken of by whites as if he was. He was naturally of a quiet, peaceable, half civilized nature. In reply to my written questions the other Indians simply called him a "Brave" choosing from year to year to whose band he should belong. For they could not draw their annuities without being enrolled. I find by referring to an old pay roll of Agent Albert Wiley for the year 1868-69 loaned me by the heir of Maj. Wiley's papers Miss I M. Andrews Kenton, Ohio, that Quenemo was No. 13 on Mo ko ho kos roll that there were then 3 in Quenemo's family drawing a total of 60 dollars cash. Each man, woman and child, even Moko ho Ko the chief got the same viz. $20 unless by reason of blindness, old age or death when $20 more was added, $14840 annuities cash were paid then to 694 persons. Men, 227; women, 234; children, 233. The old settlers there all testify that liquor could not be got on the Reservation easily as it was against the law but that those who would have it had to got to some of the low graggeries in towns round about to have their big drunks. Our old Quenemo was not of that sort for on a time he fell sick with the ague and chills long in the 70's. He went to Dr. W. C. Sweezy of Olivet who prescribed quinine and whiskey but could not supply him. He then went to Orlando Starr for whom he had worked a good deal and asked a loan of two dollars to get the medicine with. After he got it it made two bottles and he left one of them there for safe keeping for he had as a second wife a squaw who was a sort of termigant, nearly killing him one time in their wickyup a couple of miles away in a fit of passion with a butcher knife.

Thus we catch a glimpse of old Quenemo who had he been able to talk English could have told many interesting incidents of his Indian life since he left Ohio in 1820.

Mr. Starr was born there on the Firelands only 15 miles from Milan. His grandfather, Smith Starr, moved into Clarksfield from Conn. about Nov., 1817, Some 30 townships off the western end of the Western Reserve Northwest Ty. had been granted to a great number of sufferers from Fires along the Long Island Sound living in Connecticut by reason of British expeditions sent out during the Revoltutionary war. In time the lands in the west surveyed divided up and being settled were called Firelands.

The long land journey through woods over almost impassable swamps from Conn. had consumed many weeks. The journey towards the last was a very tedious one—dense woods, deep streams to cross with now and then a settlers cabin or a camp of Indians. How rejoiced they were at last to

reach their lands. The writers grandparents uncle and aunt came 8 years later from Conn. and settled in the adjoining town of Wakeman and his mother was born there in 1826 and thus he has heard stories about "Early Days There."

I do not know how many children this family of Smith Starrs had when they came there. There were half grown boys for one of them Taylor Starr came to Baldwin in the 50's to help fight Kansas battles in the ranks of the Free State men, and died here "twice a pioneer." Smith Starrs riches were not very great in those days after the close of the war of 1812-15, when he arrived at his journeys end his team consisted of a cow and horse yoked together some way pulling a cart I presume for that is what my Great Grandfather Smith used in one of his journeys as late as the 30's.

The cow was part of their living and when they got to their new home was turned out to graze on the marshes and by and by came up missing. A search around home in the woods by the youngsters did not reveal her whereabouts; no cow could be found. A cow on the Firelands in 1818 was about as plenty as bears were here when our first settlers came, none at all. A friendly Indian relieved young Starr's search for the cow by piloting him a journey of 12 miles through the forests to an Indian town on the Huron river where as they drew up near young Starr heard the sound of the old familiar cow bell ringing in most gladsome tones accompanied by the shouts and laughter of a lot of Indian youths in play as they raced around the little Indian village after their leader who had the cow bell. "There's your cow" said his Indian guide. The lad went home satisfied that it was useless to hunt longer. The Indians had made venison of the cow. While Quenemo may not have been one if those Indian lads, yet he was of that age and living thereabouts.

Fifty-two or three years now elapse, a grandson of that same old Ohio pioneer Smith Starr, a young man with family now comes out to Kansas to carve himself out a home. After a year or two residence at Baldwin the Indians are removed and the Sac and Fox Reserve thrown open to settlement. He is one of the "Pioneers" who came in those years of 1869 and '70, one of hundreds of old soldiers of the Civil War his name Orlando S. Starr. By the payment of money he secured the homstead rights from some settler earlier on the ground to a choice 160 acres 5 miles N. W. of Melvern out on the smooth level prairie in the Richview neighborhood now. An acquaintance Scott Daniels secures a bottom farm a couple of miles distant on the Marias des Cygnes, he had been there a year longer and Starr now has plenty of work on his hands the breaking and fencing of his land. He has a good team and wagon that he brought from Ohio. It has enabled him to make a good living since his arrival in Kansas and lay up money beside to buy their home. Daniels has a well timbered farm with numerous squaw patches on several parts of it where the prairie glades ran down to the river, but he has no team. Those little Indian patches are easily enlarged into fields and strong team help was needed so in those years of be-

QUENEMO

Wm. Hurr, the Sac and Fox interpreter in 1903 told me that he had a step-son by the name of Orilla Davis, whose Indian name was Quenemo. That through his father Arthur Davis the lad was great-grandson of old Quenemo's.

He was then away attending the Indian school at Carlisle, Pa. Later through the assistance of the Supt. of that school I procured this picture. There are other descendants of old Quenemo alive but mostly of the female line.

Quenemo is standing. The others are fellow tribesmen to fill out the picture, one is named Thorpe. If old Quenemo ever had a picture taken as some said he did in Osage county. My offer of five dollars for its use failed to bring it, although one of the half Woods managed to get $3.50 of the offered sum into his hands and kept it.

C. R. Green.

ginning these two settlers join forces and the crops are raised down on the the bottom and in a year or two when Daniels leaves he places the farm in Starrs hands to manage and sell.

William Cables well known to Burlingame people owned the next bottom farm below on the Marias des Cygnes. This farm had an Indian Sac and Fox burial ground on it, later it was owned many years by O. C. Williams. The farm immediately above the Daniels farm also a river bottom farm was owned then by Samuel Calkins, the father of Elmer Calkins, who with Orlando Starr still lives there on the Reserve.

We will now leave these settlers for the present who in many cases were squatters on claims for several months before the Reserve was proclaimed by the President open for settlement. Starr has told me that many times in those earlier years his shake cabin, small as it was, has sheltered of a night many both Indians and whites who rolled in their own blankets asked only the use of fire and floor.

Agent Albert Wiley helped the Indians to select another reservation in the Indian Ty. in the spring of 1869 and the date of the departure of the Sac and Fox tribe from Agency Hill (later Quenemo) under Government escort was Nov. 26, 1869. All the full blood Indians were gathered in and removed. Moko ho ko and his band which in one of these years embraced three-fifths of the whole tribe were carried from the Reservation by force, Moko ho Ko when the first treaty under Agent Henry Martin February 18, 1867, was being made did all he could to keep the Indians from agreeing to trade away their Reservation in Osage county. He showed them how back on the Des Moines, Ia., Reservation the Government had faithfully through their agent John Chambers October 11, 1842, entered into covanent with them that if they would sell their Reservation there and remove to the new one on the headwaters of the Osage that that should always be a perpetual residence for them and their descendants," October, 1845, they had left the Iowa Reservation and fulfilled their part and again October 11, 1859, the Sac and Fox nation had consented to the sale of the west half of their Reservation to the settlers and speculators that funds thus gained might be expended by Perry Fuller and others in the erection of houses on the Diminished Reserve and the starting up of the Mission buildings. This had been done and now the Indians had a nice compact Reservation well watered and timbered and Moko ho ko wild Indian as he was knew what his band wanted, knew that they were attached to this home. He had been to Washington and was when he succeeded to the command of Hard Fishes band removed further up the Marais des Cygnes to the neighborhood of Rock Creek holding himself aloof from civilization, and can one blame him? From the treaty of 1859 for ten years drunken unprincipled white traders, land speculators, sharks made these Indian tribes of Kansas their prey because while the Civil War was on our better class of American citizens were largely at the front saving the nation. When General Grant came into office the whole Indian question was placed in the hands of Quakers. But though Mako ho ko did all he could

to save his people Keokuk, Che-kus kuk, Uc kuaw ho ko, Mut tut tah and Man ah to wah all chiefs with various fololwings the total not amounting to as many braves as Mo ko ho ko had were influenced by liquor, by gifts by favors until after 18 months the treaty with some changes was got through Congress and proclaimed by the President October 11, 1868, one of its provisions being that no settlers were to be allowed on the Diminished Reserve until the Indians were removed.

One of the teamsters who went on this two or three weeks journey by land to help haul the Indians supplies and accompany the Indians said that after they unloaded and started back mounted Indians passed them every day returning to their old home. How many stayed there I never heard, Moko ho ko did not for him and his band now reduced to from 120 to 80 dwelt on the Marias des Cygnes among the whites 17 years longer. The Government gathered them up and took them with the half bloods down to their Indian Ty. Reservation again in 1872. This time Moko ho Ko and his band were the only ones who returned. The settlers found that the Indian bucks were good workers at crop tending and gathering and were honest and most of them sober, well behaved Indians of Quenemo stripe. Remaining as they did in Kansas away from their agency they could not draw any annuities so that they soon realized that to live they had to labor.

They camped all along the river, I met one evening a party of 15 or more coming out of a corn field with corn knives in hand where they had been shocking corn up near Arvonia, with their families camped up there. O. C. Williams, who carried on farming extensively after I moved onto the Reservation in 1880 use to work them in very successfully and agreeably to all parties. So as I have remarked at the beginning of this article Starr and Daniels hired Quenemo and later on Starr had old Quenemo to help him several times thus getting very well acquainted and Starr visited his wickyup near the Daniels farm. In the several years that Quenemo lived around there he made trips with his family down to the Sac and Fox agency and stayed long enough to be enrolled anl draw his annuity and it was on one of these occasions about 1878 that he died. Evidently about the time that the treaty was made in 1859 he had married his second wife. His two boys went with the Indians and for themselves so that Starr never knew them. I learned in more recent years that one of them died without issue, the other whose name was Waw po lo Kah married and had left two children when he too died. The childrens names were Mrs. Tecumseth and Arthur Davis or else the boy died and Mrs. Tecunseth an Indian widow had married Arthur Davis. It is very difficult to trace kinship among Indians. I learned that up to Mrs. Tecunseth's marriage there had never been any Quenemo, but Orilla Davis, her son, received that name. He was picked out as a fit person to be educated at the Carlisle Indian school in Pennsylvania and by payment of 50 cents the superintendent of that school had an excellent picture taken of him and sent to me. It is presented herewith. Some of the half blood Indians thought that old Quenemo had had his picture taken once and I was induced to ad-

vance $3.50 to get the loan of it but I failed. I was particularly interested in this because the Quenemo Sanitarium in its published circular papers once gave an Indian's picture in its columns as old Quenemo which I carried down with me to the Sac and Fox Agency and showed to the Indian council through Mr. Hurr the Indian interpreters assistance one day when the chiefs and principal men of the nation were assembled. They immediately pronounced it a hoax. It was a St. Joe Medicine Co's. picture simply labeled Quenemo, it was that of some Sioux. In late years in Vol. 11 of Kansas Hist. Society a writer or the editor of an article on the history of the Sac and Fox Miss. band uses this spurious picture the second time for Quenemo. Anyone at all versed in the peculiar dress and porcupine quill work and long visage of the Sioux warrior can detect the fraud. The Sauk and Fox are inclined to have a rounder skull and they wear ornaments of necklace style, posing with a tommyhawk pipe perhaps.

Here I will insert a short article that I wrote for a paper several years ago that throws some more light on Quenemo's history. In my article thus far I have touched several points embraced in this for which the reader will pardon me the repetition. I find from reading this article over after several years that it brings out Mr. Starrs story of Quenemo in a very interesting form. So many of the prominent chiefs and Indians of that Reserve around Agency Hill used liquor to such an extent that it was very unpleasant to have them around.

THE INDIAN QUENEMO.

A True Story of Indian Life by C. R. Green, Lyndon, Historian 1902.

Lemuel F. Warner brother-in-law of Charlie Cochran and present Co. Commissioner for our district of Osage county has been here more than 40 years. Though on general principles a farmer he has kept store at Melvern many years and is always an interesting talker on early day matters. Recently he was telling me how the Indians caught on to Uncle Sam's facilities, finding its advantages in sending communications to the Iowa band of Sacs up in Brown Co. near the Nebraska line. Two or three squaws from Mokohokos camp on Cyrus Cases's farm came into his store one day, and after doing their trading, proceeded to dispatch a letter, the post office also being in the store. They were anxious to have the letter go through quickly to its destination, therefore they placed a stamp at each end of the envelop and Warner was interviewed as to further aids in its delivery. These Indians of Osage Co. worked. They earned very much more than if they had been with treir tribe. I have met bands of 20 or more corn cutters and huskers going to and from work. Orlando Starr's first asquaintance with Quenemo began in 1871, when he came and asked work to help hoe the crops. He and Daniels raised lots of truck crops to sell the miners in Osage City, Quenemo had his wicky-up near by on the Calkins or Daniels farm. The settlers never forbid them the use of camping places as a rule, for they never stole and often caught off the wild animals that made raids on the whites' premises. Quenemo had a

second wife then, a boy 8 or 10 years old, and a little girl some older. His first wife had been dead many years, leaving him two or three sons of the regular blanket Indian kind, 30 o 40 years old who went with the tribe. Starr, thought Quenemo to be 75 or 80 then, as he was gray. His second wife was a vicious squaw of an evil disposition, who Quenemo told Starr, had tried to kill him on an occasion with a butcher knife. Says Starr, "Quenemo was honest, temperate and a respecter of Christian ways. He sat up to the table and behaved as well as any white and had a very high sense of honor. He hoed and worked for me a great deal until as late as 1874. He was a good corn husker and him and I use to do .such jobs together for the neighbors He worked a great deal for O. C. Williams and others. One time he came to me out on my farm looking quite ill, he said he was sick and wanted some medicine but he had no money. He had money owing to him off somewhere but was unable to go after it. He probably was sick with malaria, chills and ague. He wanted to borrow 2 dollars to get medicine. I had nothing but a 5 dollar bill but trusting him fully I gave it to him and he went up to Dr. Sweezie's at Olivet who prescribed medicine for him the required whiskey to put it in probably quinine. The Dr. didn't have the whiskey for his medicine. Back Quenemo came to me a round trip journey of ten or twelve miles, gave me my change and told me the trouble about the whiskey. All saloons, drug stores and individuals had to be careful about selling Indians liquor then as now, as it was against laws of the government, I had none to give or sell him so he made arrangements with me to get some when next I went off to Osage city and as his case was very urgent he went and got another Indian by the name of Alec from the Indian camp two or three miles up the river to come and help me dig potatoes and prepare my loading for my trip the next day to Osage city where I got his whiskey. Another time he had me get a pint for him, divide it and give him part at a time with the quinine in it, to be used as medicine.

"He respected the Sabbath day for I had a brother, Wm. Starr, out here from Ohio visiting me over Sunday and we walked down to the bottom farm to see the crops, while there we went over to call on Quenemo and his family in his wickyup on Calkins place. As we drew nigh we heard a rasping noise going on and when we entered the hut saw Quenemo busily at work making a saddle tree with an old rasp. After some talk by which Quenemo was led to ask what day it was, and finding it was Sunday he at once put up his work, signifying that he did not wish to engage in work on Sunday. Quenemo said he had lived not only in Ohio but in Wisconsin, Iowa, Missouri and Kansas. He made maps with his fingers on the ground that corresponded very well with Starrs maps and later Starr got maps and Quenemo showed him at once his old locations.

In his earlier years with the tribe before the Black Hawk war they seemed to be among the Winnebagoes of Wisconsin gathering wild rice a great deal and he says that he lived on a reservation in those days in what was later the N. E. corner of Iowa, possibly opposite Prairie du Chien. This

A group of Sac and Fox Indians up at the Omaha Exposition where was held an Indian Congress. Mrs. Fannie Whistler and son Guy, Mrs. Sarah Whistler and others are shown up to good advantage. Picture furnished by Mrs. Fannie W. Nedeau.

Names of those in the Indian group, commencing at the left:

1. Guy Whistler---Puy man ske, standing
2. Mrs. Fannie Whistler---Mes kooth, sitting
3. Gertrude Washington_____ standing
4. Mrs. Jane Shaw---Pi oh kee, sitting
5. Eunice Rice_____ girl standing
6. Wm. Shaw, husband of Jane, one of the councilmen of the Nation---Puy twa tuck sitting
7. Edna Shaw, little girl sitting on floor
8. A boy, one of the Shaws perhaps standing
9. Mrs. Sarah Whistler---Saw pe quah sitting
10. Joe Brown sitting on floor
11. Sis Brown sitting

In speaking of the different Traders with the Sac and Fox tribe in old Chief Keokuk's closing years, there was one that I have spoken of, Isaac G. Baker, who, as was the custom in those days of white men among the Indians a thousand miles from home, formed an alliance with an Indian squaw and for the time being had a housekeeper. I have heard this Indian squaw's name and I think she was of the Fox tribe. She bore him, at Greenwood in 1849, a pair of twins, a boy and a girl. Twin children were an unheard of event among Indians. The Interpreter's wife, Julia Goodell, immediately took the girl to raise and in 18 months, at the death of the squaw mother, also took the boy. They grew up known as Fannie and Isaac Goodell, received a good education and attained a prominence in the tribe in later years of the tribal history. Fannie was married young to Alfred Capper. After she bore him five children, a separation ensued, perhaps over no greater difficulty than the desire of Mr. Capper to live in Kansas and Fannie with the tribe in Oklahoma. She was a woman of refinement and culture and no white woman had a better home with all the furnishings at the Sac and Fox Agency, where she entertained me in 1903 while I was in the Nation getting history.

She married John Whistler as her second husband, who at that time had a hundred thousand dollars worth of cattle and other property. Two children were born to her by this marriage. Her husband died in 1890. A few years later she married Mr. Nedeau, a man of French and Pottawatomie Indian blood, a merchant from St. Mary's, Kansas. She is now a widow in her comfartable home with children and grandchildren around her at the Sac and Fox Agency. Her picture is presented here and more history about her and her brother Isaac C. Goodell and their foster mother, Julia, is given under the head of the "Goodell Family."

was a 20 mile strip running diagonally south west ward from the Mississippi river to the Des Moines ceded by the Sac and Foxes to the U. S. in 1830. Fort Dodge was on it. If the old Indian was yet alive and would talk as freely to me he did to friend Starr 30 years ago what a bonanza he would of truck crops to sell the miners in Osage City, Quenemo has his wicky-up was made in 1867-9 he had married his second wife. His two boys went with long enough to be enrolled and draw his annuity and it was one one of these shocking corn up near Arronia, with their families camped up there. O. C. be to my "Historical Bureau." Pretending to no education yet the very soul of honor. An Indian easy to get acquainted with yet never begging a favor.

Warner, Craig one of the early pioneers at the agency was one of the organizers of the proposed town that should be built up there when the Indans were removed. It was left to him to suggest an appropriate name for the new town. While several of them were deliberating over the town plans I presume in the Indian Council House in 1869 the door opened and Quenemo stepped in. Immediately without further thought Craig spoke up "I name this town Quenemo after my old Indian friend here."

The story came direct to me from Dr. E. B. Fenn's lips who was a Government Doctor there from 1866 among the Indians. Fenn asked Craig about it and was told the circumstances of naming it. The meaning of Quenemo Dr. Fenn said was something "hoped for" "longed for," etc., which is a little different from that expressed in the "legend of Quenemo "as interpreted by George W. Logan who semed among all the whites there at Quenemo to best understand their legends—and mythology.

John Capper obtained this definition for me in 1901 Quenemo! "I am longing for you" or "I am lonesome without you."

A SHORT VERSION OF THE LEGEND OF QUENEMO.

Ages ago the Dacotahs made a treaty with the Sauk and Foxes. One stipulation of which was that the women captured in war by either tribe should not be put to death as had been the custom in their savage warfare before.

At the close of one terrible conflict in which the Dacotahs were victorious seven of the Sauk and Fox squaws were captured and carried off to the cold bleak country of the Dacotahs far to the north. After remaining prisoners for some time they were released, provided with a supply of dried buffalo meat and set on their way south towards home. Many weary days were consumed in wandering aimlessly through the deep pine forests of the upper Mississippi. At last the poor squaws realized that they were lost, and a heavy snow storm peculiar to that latitude coming on they constructed a rude hut of boughs in which they prepared to pass the winter or until the weather would admit of their continuing their journey.

Weeks passed one by one the women died of starvation, until only one was left. She was (enciente) and in her terrible loneliness and helpless condition gave birth to a boy pappoose. In her misery as she looked upon her

new born babe, she uttered these words Que ne mo!" "Que ne mo!" There is no English equivalent, but imagine all that expresses the deepest despair and most poignant sorrow. O! my God! My God! Why has thou deserted me?

The poor squaw with her pappoose struggled slowly southward when Spring came at last reaching her people and home with the boy in fine condition. That she had been forced by starvation to feed on the flesh of her dead companions and thus by that means had lived to returned and tell the tale to her people was something partaking of the supernatural.

The warriors held a great council of seven days. One day for each of the dead and one for the living and her child, and made a covenant with the squaw mother that this child should be a chieftain of his band and that as long as time should last the title should remain in her family and that the oldest son of each generation following should be called Quenemo and that there should never be but one Quenemo at a time. END.

I have heard that there were in the 60's near the Agency a Quenemo Band, I think that about 1850-60 he belonged to Hard Fish's Band east of Greenwood Agency at his death there for a short time it was Quenemo Band Then Moko ho ko with Indians from the Missiouri Band of Sauk and Foxes joined the Mississippi Band and many of the latter joined Moko ho ko because he hated civilization. In Iowa Quenemo was with the band that kept further away from the white man's influences. In Kansas Agent Chenault in his report of 1851 commends the Chief Tuck-quas Band of Sacs. He said that the chief never took liquor. Had great influence over them and it was the best regulated one of all the Indians.

Henry Clay Jones whose father was a Frenchman and mother a Fox squaw, born back in Iowa so far as I know is living yet. I have been to his home in the nation and stayed with him. He is a well informed wealthy land owner with a large family. He has always been with the conferedate tribes. Has filled many responsible positions and his history will be given in full hereafter. He is well known in Osage County, Kansas.

Shortly before Quenemcs death the Osage Indians came to visit the Sac and Foxes. They were feasted and gathered in the council room 'The Calumet' The Pipe of Peace went the rounds and oratory was in order. Quenemo arose and made a short speech in regard to the significance of the "Calumet" and its ornimentation. The trimmings of it by some oversight had been made red, which Quenemo said was wrong—it meant war. Thus this old Indians' last public utterance was that tended to draw down the blessings of the Great Spirit upon their Councils.

At this time 1878 the confederate tribe of Sac and Foxes could not have numbered 700. In 1845 they had numbered nearly 3,000 Death by diseases small-pox bloody flux, pneumonia, principally carried them off. In 1852-3 there was a falling off of 487 from all causes and when the tribe took their lands in severality in late years there were about 500 and of that number at least 20 who had come down from the Iowa Reservation in 1845-46.

END

HENRY HUDSON WIGGANS' NARRATIVE

Taken by C. R. Green, May 1902.

SCOTCH-IRISH BLOOD IN AMERICA.

John Wiggans fought through the American Revolution. He loved the Idea of independence, was a Scotchman by birth, born about 1727 in the Scotch Highlands. He came to New England in time to get thoroughly embued with patriotic feelings. He joined the army and helped to fight the first battle, Bunker Hill, June 17, 1775. Afterward he returned to Scotland, recruited half a company of men and was back with them in the Continental army and served to the end of the war.

A curious incident comes out in connection with the army service of John Wiggans and his Scotch comrades. They had left wives and children behind them to join the army, some left behind in Scotland came over as soon as they could and found their husbands in distant parts of the land. The means of communication were very scant, so three of the woman drew cuts as to which one should stay behind and mind the children. The other two managed to find their husbands in time to witness a battle and in that battle the husband of the woman who staid at home was killed. This old grandfather Wiggans lived to a great old age, emigrating to live with his children and grandchildren further west as the country settled up, until at the time of his death, about 1838, he lived with a younger son, John Wiggins, of Franklin county, Indiana, and was 110 years, 8 months and 10 days old at death, holding all his faculties almost to the last. He counted as his friend who came in his latter years to visit him every year or two, the great Kentucky statesman, Henry Clay. Mr. Wiggans was sixty years or more older than Henry Clay who was born about 1776, but became a member of congress as early as 1806 and held official positions in Washington more or less until his death in 1852. His home at Ashland, Kentucky, was on the Ohio river, Wiggan's home was in Franklin county, Indiana, perhaps forty miles from Cincinnati, but great statesmen in those days, in their own coaches, made journeys through the land calling on their friends and ascertaining the people's wants in the legislature of the land. In the Wiggans home, away out in the wilds of Indiana, he found live enterprising men and woman who were only to glad to have an opportunity to talk with the great statesman, Henry Clay, when he came to call on the old Scotch revolutionary hero.

Who were these woman who were so interested in national matters? What was the all absorbing question that they dared, with Mrs. Clay's help, urge the friend and husband to lay before Congress? It was the Federal postal matters. Cheaper postage, speedier mail routes. This household felt these matters for they were Scotch-Irish, and to sell eggs at 1½ to 2 cents per dozen or work as a servant girl one week or if a man, work from one to

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two days at fifty cents cash per day, if one could be found who paid cash wages, and all this to get one letter out of the office weighing one ounce at from 88 cents to $1.12 postage and 3 months old, from Philadelphia or from the old country—postage was payable in specie.

In all the colonies in 1776 there were only twenty-eight postoffices. From 1792 for fifty years after, Federal laws for postage was as follows: On letters, 30 miles or under 6¼ cents payable when the letter was delivered. As the distance increased there was an increased scale of rates: 150 to 200 miles 15 cents, 350 to 450 miles 22 cents, and all over 450 miles in the Federal Union 25 cents. Extra enclosures doubled the rates and if it weighed over one ounce it was multiplied by four.

Previous to the reduction of letter rates in 1845 a letter from the seaboard to the west as far as Indiana had a dollar or more postage on it.

John Wiggans died in 1838. These visits of Henry Clay and wife terminated, but the importunities of the women did not pass from the great statesman's mind. He was the mover of many reforms in the law making of congress. In 1845 congress authorized the use of postage stamps—prior to that time the postmasters wrote on the letters how much postage to collect or that had been paid ahead. It was not until 1847 that the United States issued their first postage stamps, which were only two denominations, 5 and 10 cents. In 1851 letter postage was further reduced to three cents for each half ounce and eight kinds of stamps issued.

This household in Indiana that was so interested in the thirties and forties in postal reform had a great deal of correspondence with Ireland. The old grandmother, Evans, had taken her children and gone as a refugee from home and country. Her husband had been beheaded by the English and his estates confiscated for some Irish rebellion. The widow and her children fled to America and their legacy was a good education. John Wiggans, a young man, the builder of the first stone houses in the infant city of Cincinnati was attracted to the daughter, Sarah Evans, who inherited from her refugee mother that force of character that made her distinguished. Sarah had been back to Ireland and received a good education, and was a teacher in Cincinnati. The union between these two made a Scotch-Irish household in the new west that sent out sons to fight for liberty and reform in America ever after. The old Revolutionary grandfather lived there until his death in 1838, and the old grandmother Evans lived there until her death at the age of 107 years.

HENRY HUDSON WIGGANS was born in Franklin county Indiana, August 13, 1832. He was the youngest of several children, his mother directed the education of the children, but unfortunately when Henry was ten years old she died and he early was thrown on the world. The mould of character and love of liberty inherited however from these parents never was lost in his fight for place in the world. When he was past fifteen he be-

CON A PAC A. This old Indian, like Che kus kuk, was well known to the early settlers of the Sac & Fox Reserve.

PAH CAH HOM MO WAH, and boy. The Kan Indian Band chief who died about 1902. He succeeded Chief PA SHE PO HO who was the successor of MO KO HO KO along the Marias des Cygne. The Govt' Soldiers moved them here for good from Kan- in 1886.

He was married to Miss Emily Jane Tague of same county December 16th, 1854 and emigrated to Kansas the next year. Though deprived of his schooling he was of an enquiring turn of mind and good in figures and general knowledge. On their way west he procured in Indianapolis a copy of the U. S. Pre-emption laws and a small pocket compass. They were a party of several. Mrs. Wiggan's mother and two sisters, one married to Wm. McWhinney, whose pioneer life was along with Mr. Wiggans nearly fifteen years. (Mrs. Sarah McWhinney his widow now resides at Mrs. Wiggans.)

The party came through in little over a month to the vicinity of Prairie City, landing there November 11, 1855. There was a log cabin there with a store in it kept by Willetts. A Dr. Graham was building a house then there at Prairie City which was their postoffice. The place is now called Media.

Mr. Wiggans located a claim several miles south next to the Talway Indians, the quarter that now contains Norwood Station, Franklin Co. Not being yet surveyed then, they had to move a little ways after the survey.

Two miles below him on Toy creek was Talway Jones place yet known as such, and two miles below that yet on the creek the Mission school that had been kept by Rev. Meeker. He was now a stout young man of twenty-three past and alive to all the dangers of Border Ruffianism in Kansas. I presume he gave his name and become one of the Palmyra Free State guards at once. This was a town on the Santa Fe trail a couple of miles north of Baldwin the largest town south of Lawrence and which died with the Trail. Young Wiggans landed in the Territory with less than $15 with cabin to build and provision to get for both house and team. Before he had hardly got settled he responded to the cry of Lawrence for help to defend themselves against the Border Ruffian posse that Sheriff Jones called out from Missouri to help him retake the Branson rescuers. Charles W. Dow and Thomas W. Barber both peaceable free state men living south of Lawrence were killed at different times, November 21st and December 6th and what was called the "Wakarusa War" 1855 raged with terrible excitement. The Palmyra company of free state men responded to the Lawrence call December 2nd and along with 800 others successfully warded off the invasion of the 1500 Missourians so that the free state forces disbanded mostly by December 11th. Wiggans says that old John Brown and his four sons were there and that their place was in the trenches up on Mount Oread where the University buildings are now. Wiggan's absence however resulted in the death by starvation of his team. Before he had gone up to Lawrence the chief surveyor Mr. Pomerov and his force came through running the range lines north and south through Kansas cutting the country up into townships. Wiggans rigged up his compass and tested it with Mr. Pomeroy's getting the variations etc and that winter was able to do much surveying for his neighbors helping them to locate their claims for which he received pay.

Later on as he got his shop running he had much work to do for the Indians on the several reserves south of him who soon found out that he was a master hand repairing gun locks and such like. This led some years later to his being appointed as the Government blacksmith for the Sac and Fox tribe of Indians. But in the spring of 1857 before he had got his land warrent from the government someone liked his Norwood claim so well that they paid him 800 dollars in gold for his rights and he removed to a new claim two miles west toward Centropolis near Minneola. This claim he improved, proved up-on paying $1.25 per acre and owned until 1867. It was here where he erected his blacksmith shop and lived until 1863. "Our family consisted of only one child then, Thomas C., who married and lives near us; Our daughter Hattie H., born in 1865, married Wm. La Monte and lives at Argentine; George A., born in 1869, is married and lives near us, while the youngest son, Henry B., born in the 70's, marrled and settled in Oklahoma. We have eleven grand children one of which, Delbert Wiggans lives with us and helps to run the homestead."

While running his blacksmith shop and business there near Mineola towards the close of the fifties, Robert Stevens who had taken a contract to build a great number of houses for the Sac and Foxes up and down the different streams on their Reservations came to Mr. Wiggans and hired him to go down to Quindaro on the Missouri river and assist in removing the machinery of a grist mill that had burned down there to the Sac and Fox Agency to erect what in later years was known as the Holmes Saw Mill. The fire having injured some of the engine Mr. Wiggans had to repair it at the Lawrence shops. The two boilers and large 20 foot diameter fly wheel cast in two parts made this a noted saw mill in those days and its lumber helped to erect some of our oldest buildings here on the Sac and Fox Reservation. This was a several months job for Mr. Wiggans. The mill stood east of Quenemo on the south side of the Marias des Cygnes in the locality where later George Logan had his farm.

Henry Wood Martin the Indian agent at Lawrence for the Sac and Foxes and other tribes of Franklin county appointed Mr. Wiggans Government blacksmith, at the Sac and Fox Agency March 1st 1863. He took the place of a Mr. Perrine and soon found out that it was a sort of "jack of all trades" position for he had to help make coffins and bury the Indians. Act as a peace maker and help the carpenter tie the big Mission boarding house (north building) to-gether with long inch iron rods, and run his shop between times. Mr. Wiggans retains a very good knowledge of his six years life at Quenemo, and his story of various Indian traditions and happenings there until the Indians were transfered first the fall of 1869 would make a chapter longer than this to itself..

Mr. Wiggans bought the claim he lives on (viz: the N. E. ¼ of section 18, township 16, range 17,) the spring of 1869 of Henry Jones the Sac and Fox half blood interpreter for $1200. His mother Mrs. Jones lived on it several months at the last to help him hold it while he worked at Quenemo.

Mrs. Jones was a pure Indian, a sister of old Chief Powesheik a Fox Indian who was buried on the north side of the "110" crossing. Powesheik was quite an Indian town there at the Junction in 1859. Mr. Wiggans has lived on this farm more than 32 years and is well known all over that section of the country as a man of deep conviction and sound logic on whatever reform he takes hold of.

Further Wiggans History.

Notes from further conversation with Mr. Wiggans who insists that he is right in these items of history.

Agent Martin came from Tecumseth, Kansas, and after my appointment as blacksmith, from several years acquaintance with the Indians often acted on my suggestions. Dr. Albert Wiley was the Gov't physician but under Martin was forced to resign on account of his wife getting up some hubbub with the Indian half blood women. Then a friend of Martins from Tecumseth acted temporarily until 1866 when Dr. Fenn came and through my suggestion, Agent Martin appointed him.

Sam Black never came to the Indian Reservation until the close of the war, I recommended Black as Deputy U. S. Marshall and he was appointed. I could talk and understand the Indian language very well.

ORLANDO S. STARR was born in Clarkfield, Ohio, about 1840. The son of Rory Starr and grandson of Smith Starr one of the very earliest pioneers of his town.

He served in the civil war first in Co. B. 3rd O. V. C., 2nd as Sergeant in the U. S. Marine River service to end of war. He was married to Mary E. Barker of same town Dec. 1866, one son, Allie Starr was born to them in Ohio. They moved to Kansas 1869, and on to the Reservation in 1870. Two children, William and May were born to them here. Mrs. Libbie Starr died April 1883. Mr. Starr married about 1887 as his second wife Miss Jane Blackwell of Melvern.

His children all live in the Richview neighborhood. They are all married. Allie Starr served in the Spanish American war, has been married twice. William Starr lives on the homestead, has a fine family of 4 or 5 children. May Starr married George Dillard, has a little girl name of Libbie lives on their own farm next adjoining Mr. Starr's, O. S. Starr and wife lived on the farm until 1910 when they moved to a nice village home in the west suburbs of Melvern.

THE SAUK INDIAN, "QUENEMO."

EARLY DAYS IN KANSAS CONTENTS OF VOLUME 1ST.

History of the Sauk Indian Quenemo from which the town of Quenemo Osage County derives its name. 11 pp.

The first prominent settler in our part of Kansas, Old Chief Keo kuk 1846 with 2,000 emigrants.

2. A series of early day articles by Judge Lawrence D. Bailey published by him in Garden City papers 1887 relating to this part of Kansas, very interesting. Reprinted by permission of the widow. 30 pp.

3. Along the Santa Fe Trail Border Ruffianism. 10pp.

4. The Quantrell Raid on Lawrence by Judge L. D. Bailey. 20 pp.

5. Several newspaper articles and notices of books on the subject of the Quantrell Raid. 6 pp.

6. List of the vicitims slain at Lawrence in the Quantrell Raid. 2 pp.

7. The History of the Eldridge Hotel. 2 pp.

8. Geo. W. Haines of Waverly gives an account of the pursuit of Quantrells Gang. Page 82.

9. Extacts from History of Osage Co. by Jas. Rogers. 83-84-91.

10 List of others of Judge Bailey's articles not published. Page 85.

11. More along the Santa Fe Trail, W. D. Jennersons story of the looting and burning of Walton P. O. at Rock Creek, Spring No. 1 in 1863 by Anderson gang. 4 pp.

12. Several letters of 1854-55 from Lotan Smith, J. M. Winchell and C. Albright about the American Settlement Co. Council City K Ty. to New York. 6 pp.

13. Personal experiences of Thomas R. Davis of Ohio at Council City and Burlingame in 1856. 4 pp.

14. James H. Rogers Centennial History of Osage County published 1876 in Osage City Free Press. This is full of the Early Day Pioneer events. 37 pp.

15. List of Osage County Office holders from the beginning to 1878 by Hon. Jas. H. Rogers. Page 139.

16. Some additions to that list by C. R. Green. 140.

17. Lucas Burnetts narrative of Early Days in California after 1856 in Kansas. 3 pp.

18. Gov. Reeders District No. 7 and the 1st Election here in what is now Osage County Nov. 7, 1854. Page 144.

19. The Keo kuk Family in Kansas and the Indian Ty.